

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1855.

The Chinese in California.

WE have received from Bishop Kip the following interesting article, on "The Chinese in California." The Bishop's views agree with the impressions received by the Committee from other sources. They entered on their work, as a work of time, calling for faith, and patience, and prayer. The difficulties, therefore, in the way, should only quicken our faith, and zeal, and prayers, and they look to the Church to sustain them in the arduous work, by a lively sympathy, earnest prayer, and liberal contributions:—

There is one quarter of San Francisco, through whose streets a stranger passing, might imagine himself in the lowest parts of Canton or Hong-Kong. He sees around him nothing but houses swarming with Chinese, and hears nothing but the sound of their harsh and discordant language, or the noise of their still more discordant music. Their shops are on each side of him, where they are engaged, as at home, in their various occupations,—the street is gay with their signs,—at night, their illuminated lanterns are hung out,—and it is hard for him to realize, that the broad Pacific is rolling between him and the Celestial Empire.

So it is with all the inland towns and villages I have visited. They have their quarter in all, (except where they have been forcibly expelled by the inhabitants,) where they congregate together, separated from every one else, carrying with them the costumes, language, habits, and occupations of their native land. We meet them in the Sierra Nevada mountains, toiling along, with huge bundles suspended over their shoulders on a pole, and we see them scattered through the mines, in the deep ravines, or on the hill-side, digging like their white brethren for the gold of their idolatry. They are a perfectly distinct people, governed in a great degree by their own rules and regulations, trading with their own countrymen, importing from China nearly everything they eat and wear, sending back to it the gold they dig in the mines, making no effort to acquire our language, and conducting themselves in every respect as if they were strangers in a strange land, and determined to remain strangers. Between the Mongo-

lian and the Anglo-Saxon races, there is a "deep gulf," as impassable as that which at the South separates the white and slave population.

Number.—It is estimated there are more than fifty thousand in California. In San Francisco alone, there are several thousands; how many, it would be impossible to tell, as the number is constantly fluctuating; vessels filled with them are arriving almost weekly from China, while hundreds leave the city and disperse over the country. The number, however, is constantly increasing, till serious alarm has been excited in the minds of many, as to the final result of this immense emigration from the teeming millions of the East.

Condition.—It is one which might excite the commiseration of the philanthropist, independent of any religious considerations. The multitudes imported here, with very few exceptions, seem to be the vilest offscouring of China. None of the higher class appear to emigrate; but the lowest are shipped off by hundreds, to five great companies, organized to import laborers from China. These companies are severally named, the Sam-yap, the Yaong-wo, the See-yap, the Sun-on, and the Ning-yaong Companies. At first it was supposed that these people might make good servants; but this idea has been abandoned, and I do not know a family in this city in which they are now engaged in this capacity. The men open little shops, (generally cooking shops,) and in various ways obtain a precarious subsistence here, or at the mines, imitating the vices, but not emulating the virtues of the whites. Many of them seem to spend their time entirely in gambling. With them it is an absorbing passion. In their section, every third house is a gambling-house, which being open to the street, the occupants can be seen by all passers, crowded around the tables, gaming from early morning until late at night. They use large quantities of liquor and opium, when they can afford it; and the section in which they live, reeks with a filth which would produce a pestilence in any city where the air was less pure than in this. A daily paper gives no exaggerated picture, when it says—"Dirt, filth, nauseous smells, and horrid caterwauling characterize the streets in which they live, and the most disgusting indecencies practiced by them, are forced upon the eye in passing their homes. The laws of common decency are outraged, and Dupont-street presents scenes in broad day-light, which are worthy of the Five Points in its palmyest days."

They are much divided among themselves, bringing with them to this country their foreign feuds, and sometimes, in the interior, after weeks of preparation, the whole Chinese population pours out, armed with clubs, swords, and bamboo shields, and a general battle takes place, in which a number of lives are lost before the civil authorities can interpose.

But, notwithstanding the outrages which are constantly perpetrated among them, it is very difficult for the Courts to reach them, as there are associations, the object of which is to defeat justice. "They have," says one of the San Francisco papers, "by a powerful combination which exists among them, placed themselves in a position, in which they have set utterly at defiance the mandates of our Courts. Crimes committed by them go unpunished, because they hold in fear and intimidation the witnesses who would testify against them. Perjury is a matter of daily occurrence among them, and so great has this evil become, that Recorder Baker considers it his duty never to render a conviction on uncorroborated Chinese evidence.*

* When they testify in Court, the oath is written on pink paper, signed by the witness, and then burned to ashes before him. The following is a translation of one of these oaths:—

"The subscriber of this oath being now in the Public Court, to give evidence

The condition of the females is, it possible, even worse than that of the males. Of the thousands in San Francisco, there are scarcely any but gain their bread by the most degrading vice. I asked the Rev. Mr. Speer, Chinese Missionary of the Presbyterian Board, and who had spent some years in China, before he began his labors in this city, whether he knew of any married women among all those in San Francisco? He replied—that he did not—that there might be a few “secondary wives,” (as he expressed it,) meaning those who had a kind of connection legalized among themselves, but none who were *wives* in the honored sense in which that word is used among us.

A few months ago, on memorial of some of the citizens, a committee of the Common Council was appointed to “investigate the facts connected with the emigration of the Chinese to this country,” and (in confirmation of what I have written,) I make the following extracts from their Report:—

“The Committee have ascertained, as far as they had it in their power, in the short time permitted to make enquiries, that there are about fifty thousand Chinamen in this country. On Saturday last, seven hundred and fifty Chinese were landed here; and during the previous fourteen days, about two thousand of the same people arrived. The Committee have visited different locations, owned by the various Chinese Companies, and they have, with one exception, (the Chinese house on Pine-street,) found them the filthiest places that could be imagined. In some of the houses on, or near Broadway, hundreds of Chinamen were crowded together, (as many as fifteen hundred are in three houses,) and the atmosphere is almost insupportable. In one place a member of the Committee found ten sick Chinamen in a cellar. * * * The Committee found in all the houses which they visited, a proportionate number of Chinese ill of some disease, amounting to about from ten to fifteen per cent. Some of the sick were dying, and others were in a condition which would close their earthly career in a few days.

“When it is considered that nearly eight hundred Chinamen were landed on Saturday alone, and that many more are on their way hither; that these people come here only as hirelings to five or six companies established among us, and serve at a rate much lower than the wages of the lowest menial in the Atlantic States; that the women of their race who have come to this country, without any known exception, are the most degraded of prostitutes, and that the ostensible and almost sole enjoyment of the male population is gambling, for which purpose they crowd their gambling holes to suffocation; that we know them to be foreign slaves to foreign masters, governed by force and religious dread, and kept in terror by a secret society called the ‘Triad’—an institution similar to the ancient and terrible ‘Fehm’—When these things are considered, we can only come to the conclusion, that the Chinese in this country are a positive, unmitigated, and wholesale nuisance. We have here, slavery in its worst features; serfs carried from home, and left here to die when they cannot

in the case of the State vs. Yee-Atai and others, with truth, tells the truth, without a particle of partiality and such vices. Therefore, I burn this declaration, presenting it up to the Heavenly God, (or gods,) for investigation. If there should be any partiality and false accusing, may a curse be on him. If he really testifies the truth, without any partiality, may a blessing be upon him.

(Signed)

“Dated 12th Sept., 1854, Chinese 21st day of }
the Interlary, 7th moon.” }

serve their task-masters any more. When a Chinaman dies, it involves the loss to his owner of probably \$25 dollars, but no more; and millions of the race can be spared from China to fill the vacancy here.

"The Committee have come to the unanimous conclusion, that the presence of the Chinese, in the excessive numbers in which they have flooded the city, is dangerous to the health of the inhabitants, owing to the crowded state of the houses of Chinamen, the sickness which they introduce, and the extreme and habitual filthy condition of their persons and habitations. The Committee also view them as a blot upon the human race, in respect of the utter want of chastity and honesty of the *whole* of their female population. Under all these circumstances, the Committee would recommend *the immediate expulsion of the whole Chinese race from the city*, or at least their removal outside the more inhabited line of streets, if it were believed that the Council could exercise such authority. But doubting the legal existence of such power, the Committee would recommend that the Legislature be memorialized by the Common Council to afford this city that relief which the exigencies of the case require.

"The Committee are in the peculiar position, that they are called upon to apply remedies to an evil, entirely unknown before in the civilized world, and regarding which, therefore, they could find no precedent to govern their decision. But they believe that extraordinary diseases require extraordinary remedies; and they further believe, that it will yet become necessary to apply the extraordinary remedies above alluded to, to the Chinese emigrants."

And the desire, expressed in this Report, to expel them from the city, in some of the interior towns, has been carried out into action. In a number of cases the people have risen against them as an intolerable evil, and forcibly driven away Chinamen from their towns. The *Sacramento Union* only echoes the general voice, when it says:—"To live as the Chinese now do, renders them a pest, a nuisance to the State, and one she should at the earliest moment take steps to abate. The stream of Asiatic emigration must be turned back upon its source, to preserve us from the danger of being overwhelmed by the muddy torrent which is emptying itself upon our shores."

These extracts will show the degraded condition of the Chinese, and the hostility with which they are regarded in this State. The *Political Economist* looks upon them as the most utterly useless race of people that could be introduced into a country. They produce nothing, their occupations being of a character which adds nothing to the general wealth; with the exception of what they expend for rent, they pay out nothing; but subsisting as they do upon rice and dried fish, they are able to bring a year's supply with them. The money they obtain is carefully hoarded, with the hope of enjoying the benefits it will produce on their return to the Celestial Empire. And as they naturally reciprocate this hostility, it seems as if their residence here would be a positive obstacle in the way of their reception of Christianity. We do not know, indeed, a darker picture than that, of this heathenism, in the midst of a nominally Christian people, where every influence seems to be crushing down these outcasts from their own land into a deeper degradation.

Religious rites.—They have no temple in this country, nor have I been able to discover that they had any public religious rites, except those performed at their burial-place, without the city. Twice a year, in the Spring and Autumn, arrayed in all their finery, they form a long procession, with wagons, some filled with musicians, and others with provisions. Among the latter, a goat roasted whole, with gilded horns, is conspicuous. They

march out to the burial-place, where with certain rites they offer this feast to the spirits of the departed, after which it is brought back to the city, and, I believe, consumed by them as a solemn festival. They undoubtedly have private superstitious rites, for I lately saw in a paper the account of a fire at one of the towns in the interior, the origin of which was this: A sick Chinaman was supposed by one of his countrymen who attended him, to be possessed by the Devil. To exorcise his patient, he, therefore, burned, one after the other, some thirty little devils, painted on paper, and the fire originated from one of these dropping through the flooring.

What has been done for their spiritual benefit? The efforts already made have brought forth few manifest fruits. The Romanists imported a priest, who is a native of China, and whom I have frequently met in the streets; but I am told, he proved to be entirely useless. He spoke a different dialect from the Chinese in California, (who are mostly from the Canton District,) and could hold no communication with them. I believe he has left the country.

The Baptists have a Missionary laboring among the Chinese at Sacramento; but I have heard nothing favorable with regard to his success.

The Rev. Mr. Speer, whom I have before mentioned, after acting for some time in China, as a Missionary of the Presbyterian Board, transferred his labors to this city about two years ago. A handsome building, costing more than \$20,000, has been erected for his chapel, school, and dwelling. He has regular services in the Chinese language, at which about a dozen attend. There is also a school, which his effort is to induce the Chinese to attend. A paper, of which he is editor, is about to be issued, called the *Tung-ngai San-luk*, or *The Oriental*. It is to be published tri-weekly in Chinese, and weekly in Chinese and English; its object being to disseminate information among the Chinese, and with regard to them—to furnish intelligence from the East—to illustrate the Scriptures and Christian archeology—and to promote morals and spiritual religion—a broad design, certainly, promising beneficial results.

What quiet and unseen influence may have been produced upon the Chinese by the labors of Mr. Speer, the future must of course show. I asked him how many among the thousands in this city professed Christianity? and his answer was, "four." The hostility between the races, which I have mentioned, naturally renders the Chinese bitterly opposed to Christianity, and invests a Mission here with greater difficulties than it would have in China. Our religion is the religion of their despisers and enemies. Mr. Speer, on one occasion, wishing to put up in one of their public places a notice of the hour of his services, was advised by his assistant, (a Chinese,) not to do so, as it would be torn down as soon as his back was turned.

What then is to be done? We can only exert every means in our power to bring to bear upon their hearts and consciences, that Gospel which is "the power of God unto salvation." It alone can raise them from their degradation, and purify and elevate. And, it will be perceived, that success here involves not only their welfare, but that of countless millions of their countrymen in the East. These people are constantly returning to their own country, and if they are to go back with bitter prejudices against Christianity, nurtured by their residence in a nominally Christian land, the effect will be most disastrous upon the diffusion of our religion in China itself. It is a question, therefore, which concerns our Foreign Missions in the East, even more than it does our Domestic Mission in California.

But we must look for no immediate visible results. We must expect a Mission among the Chinese in this country, to be a work of time and self-

denial, and long tarrying for the harvest. It will, as we have already remarked, be even more so than in China. There, the higher class can be acted upon—men who have not the prejudices against us which these degraded Chinese must have, when they know they are scorned and hated. There, too, *families* can be appealed to—an institution which seems to be unknown among those in California. Here, everything seems to conspire to throw obstacles in the way of their reception of the Gospel.

But we mention these things, not to damp the ardor of any in this work, but rather as an incentive to renewed energy. If difficulties abound, let zeal the much more abound. Christianity in some lands began its career by winning the helot and the slave, and so it may do here. A Missionary, in time and with patience, may gain the confidence of some—scatter among them tracts, unfolding the Gospel—and each single convert made, in the moral and religious influence he can exert, will be worth more than hundreds in a nominally Christian population. At all events, the path of duty before us is plain. We are to proclaim the Word, leaving the results to Him who hath commanded us to “preach the Gospel to *every* creature.” Much, indeed, may be anticipated in the removal of prejudices, from the fact, that the Missionary just appointed for this city has known some of these Chinese, while strangers in a strange land, and there ministered to their wants. It may prove an “open door” to their countrymen. We are prepared, therefore, to welcome him to his field of labor, and to do everything to uphold him in his most difficult work, looking to the Lord of the harvest to bring strength out of weakness, and to gather into His fold these neglected wanderers.

Alabama.

Tuscumbia—Rev. R. A. Cobbs.

“Though the occurrences of the past six months have afforded nothing specially worthy of reporting, yet I am encouraged to believe that the Church is still steadily gaining ground at this station. The statistics herewith sent show that a great improvement has taken place in its external condition, during the last missionary year. And, notwithstanding that the past summer was unusually long, hot, and disagreeable; and though a very large portion of our population has been away from home a great part of the time, the attendance upon the Church services has been uniformly good, and at times quite large. The contributions towards my support have been much increased; and there is good reason to believe that, in the course of the next six months, we shall be enabled to dispense altogether with the aid hitherto so kindly extended to us by the Domestic Committee. Our Bishop will most probably visit us again early next winter; and there is hope that, in addition to the interest ordinarily excited

on such occasions, we shall be ready to present our Church for consecration."

Tennessee.

Franklin—Rev. M. S. Royce.

"I have nothing to report of especial interest from my parish for the past three months; but of course you desire to have a report of what has been done, whether much or little.

"From the 12th to the 16th of October, Bp. Otey made a visitation of the parish, and preached five times to large audiences. A marked sign of the progress which the Church has made since the visitation of the Bishop in February last, was seen in the size of the congregations, which were at least four or five times as large during the services of the last visitation as during the former. On Sunday, October 15th, the Bishop confirmed seven persons, among whom were an old gentleman and his wife, confirmed in private. The old gentleman was formerly a Methodist clergyman of eminence in North Carolina, but withdrew from the Methodist connexion some thirty years ago. Since that time he has been seeking to realize a dim idea, formed in his own mind, of a Catholic faith; and when he learned fully what the Church taught, he joyously exclaimed to me, 'I have found what I have been looking for these forty years. I feel that I have reached home.'

"Since the visit of the Bishop, I have admitted one person to the Communion, as a person 'ready and desirous to be confirmed;' making in all sixteen persons added to the list of communicants during the year past. Considering the fact that there were but twelve communicants when I took charge of the parish, one year ago, we have cause for thankfulness and encouragement."

Kentucky.

Maysville—Rev. W. D. Harlow.

"Several members of the Communion have been lost to this parish by removals, since I have been here. They left here on

account of the present depressed business prospects of the city, occasioned by a suspension of railroad improvements connecting with this point. This depression in business matters has also injured our congregation in numbers, and in the ability to raise money to carry on the operations of the Church. We hope, however, that this state of affairs will not long continue.

"In August last our Church building was considerably damaged—though less than any of the other houses of worship of the city—by the nefarious explosion of a magazine in the suburbs, containing over 27,000 pounds of powder. This circumstance has burdened us with an expense which we were not prepared for. Would that some Churches, which have been more favored than ours, were disposed to send us a little assistance in our need.

"We are greatly in need of a bell, especially for week-day services, when the other bells of the city are not used. Is there not some kind churchman who will present our little parish with one? We have done all we could, by keeping out of debt, to procure what necessary things we have got for the use of the Church.

"Since I left my station in Florida, compelled by bad health, I had all my books, and many articles of clothing and house-keeping necessity, destroyed by fire, with no insurance. This misfortune has been a heavy drawback on me, theologically and *pocket-ically*.

"I hold two services, with sermons, on Sundays, and Morning Service, with an address or lecture, on all holy-days. The Lord's Supper is administered every month.

"We expect the Bishop, with some of the clergy, to hold a kind of Convocation here some time next month, when we trust that our people may be stirred up to a more lively concern on the important interests of their souls.

"May the Lord bless, purify, and multiply His Church in this land!"

Illinois.

Chester—Rev. William Mitchell.

"The seats of the Church being free, the rector looks to the members and friends of the Church for support in future.

"He now extends to the Board the parting hand. He resigns his connection, at the end of eighteen years of severe toil, changes, and deaths, which strewed the path of Missionary life in this Great West.

"It is with mingled emotions and feelings that he casts a look over the past. He sees enough of human frailty, and sinfulness of heart and life, to humble him in the dust before a pure and holy God, and to lead him to seek forgiveness at the foot of the Cross of Christ. There alone he finds peace and forgiveness. Let those who contributed to his small salary the past eighteen years, calculate the amount, (say, not over \$3,600 ;) contrast the value of property secured to the Church in the West by him. On the use of your 'one talent,' (say, \$6,000,) and there is a clear gain of about \$2,400.

"2d. Estimate the value in relation to moral and religious influence in the parishes organized by him. And, first—St. Stephen's Church, E. L., Ohio, the first erected by him in the West. At the time he resigned this parish there were 74 Sunday-school children, 7 teachers, books of instruction and Sunday-school libraries—all in active use. When he entered on this field there was no Church, no congregation of Church people. He read prayers and preached on a Wednesday night, for the first time, in a log cabin, 18 by 20 feet. The gem stars of heaven were seen peeping through the broken roof. This had been the only Church for all denominations of Christians for twenty years past. From that night, in less than twelve months he had the pleasure of worshipping God in the Church, a good congregation in attendance, and all things in order; even a bell in the steeple calling the people to prayers. This was accomplished without appeals to Eastern friends. The cold winds of winter so much affected his sight that he found it necessary to go South. He therefore resigned St. Stephen's Parish.

"Your Missionary next removed to Arkansas. At Pine Bluff he found excellent members of the Church, from Maryland, Philadelphia, (Pa.,) Virginia, Tennessee, &c., &c. There was a Church which the people had erected for the use of all religious bodies. In that he officiated several years, and did considerable itinerant work in other parts of the State, at Spring Hill, Wash-

ington Co., &c. The severe sickness of 1840-41 and '42, which visited every family and carried many to their graves, and caused others to leave the country, added to the sickness of the Missionary and his family, compelled him to look for another field. Some of those who died, in their last moments said, 'Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' These are treasures laid up in heaven.

"He next set out for Chester, Ill. Behold him and family, looking more like whited walls or marble than like living beings; but having faith in God, that He would not only restore to him wonted health and strength, but also make him instrumental in gathering souls into the family and fold of Christ.

"He found at Chester only three or four Episcopalians, and these all poor. No Church property. We were cheered, however, from time to time, by the addition of new members. Now, see—27 communicants, and more than twice that number have removed or died; a neat Church of brick, finished and consecrated; an organ in the gallery; a Sabbath-school of about thirty pupils; books of instruction; and two Sabbath-school libraries; a lot of ground for a parsonage, &c. The last, and most valuable item, is the crowned in heaven. Some of these your Missionary found out of the Church of God, strangers to vital religion. He directed their attention to Christ and the way of peace and salvation. They sought and found the one thing needful; and on their dying beds they gave evidence of 'faith that worketh by love and purifies the soul'—that gives victory over death. In view of these things, he can but exclaim, 'Confitemini Domino!' Adieu—

'I'll think of thee when the weary sun, retiring,
Seeks in peace his evening rest;
And his last beams, expiring,
Fade upon the glorious West.' "

Michigan.

Tecumseh and Clinton—Rev. Wm. M. Burton.

[The following report will have a melancholy interest, from the fact, that he who penned it is sleeping in the dust. He

struggled with declining health, until death kindly brought relief. Thus, one by one, the laborers in the vineyard faint and fall. The Lord raise up and send forth many faithful laborers into his harvest.]

“ Since my last report, sickness has caused considerable interruption to my public ministrations, and has prevented me from paying my usual attention to parochial visiting. During the month of May, with the permission of my diocesan, I was absent in Cleveland for medical counsel and aid. But both churches were kept open, and had lay-reading. Immediately after my return, though my state of health forbade it, I resumed my labors in both parishes, but was obliged to discontinue my labors in Clinton, and confine my ministrations to this parish, where, with the exception of a few Sundays, when the weather was very warm, I have continued to hold service to the present time. I am not without hope, that with the Divine blessing upon the means used for my recovery, I shall at no distant day be able to perform again my full amount of labor in both parishes. My affliction has been not a little soothed and mitigated by the kindness and sympathy of my people, who, instead of complaining of the diminution of my labors in consequence thereof, have often expressed their fears, that I was laboring too much, and intimated their desire that I should favor myself still more in this respect. Since my last report we have lost one valuable communicant by death, and several by removals. I have reason to fear that at my next report I shall be compelled to mourn over the loss of others from the latter cause. If the vacancies thus created in our ranks were filled up by accessions from abroad, the evil were less to be deplored. With all our losses, however, we have a goodly little band remaining, who seem disposed to struggle on amid their difficulties and discouragements, and to contribute their efforts and means to sustain and build up that pure branch of the Catholic and Apostolic Church, which God hath planted in their midst.

“ The services are continued in Clinton by a lay-reader, who is a candidate for Holy Orders, and is pursuing his studies under my care. I am happy to say, that the attendance on the services is good.”

Wisconsin.

Mineral Point—Rev. Josiah Phelps.

“Twenty persons have renewed their baptismal obligations in the Episcopal rite of confirmation; and eleven persons have been added to the number of communicants.

“We are evidently increasing in numbers, ability, and zeal, and have every reason to feel encouraged. We are promising ourselves to relinquish the Missionary aid in one year more, and to place the parish in a self-supporting position. The Diocesan Convention is appointed to meet here in June next, when we expect to have our Church consecrated, and, of course, free from debt.”

Iowa.

Burlington—Rev. Wm. Adderly.

“It gives me pleasure to be able to report, that although a part of last winter was unusually severe, and the summer extremely oppressive, and although myself and family have suffered from sickness almost throughout the entire year, with but little intermission, I have been able to meet all my appointments, except on four occasions, when I was prevented by indisposition. In all, I have preached about sixty-five times, distributed upwards of 2,000 pages of tracts, made about 200 visits, and travelled about 3,000 miles.

“I make the distribution of tracts an essential part of my missionary work. On leaving home, I always see that there are a good bundle of tracts in my carpet-bag—an equal portion of a practical character, and such as treat of the doctrines and usages of the Church, which I sow broad-cast upon this land. Giving a couple to the stage-driver and passengers, when I travel by stage—leaving them upon the table of steamboats, when I go by water—and when in my own buggy, leaving them at the log-cabin on the road-side, at the taverns where I may be obliged to stop, and giving them to the way-faring men whom I may meet there. I have ever regarded this as one of the most convenient and effectual ways of making the Church extensive-

ly known. No missionary should travel without a good supply of tracts. They are always graciously received, and, it is to be hoped, profitably read.

"The attendance on our services has generally been large and respectable, especially at Fort Madison and Washington, where, by the kindness of our Presbyterian and Baptist brethren, we have been permitted to occupy their houses of worship, having at present no regular services of their own. At Fairfield we are obliged to worship in a small, inconvenient, and uncomfortable school-room, and, consequently, our services are not as well attended by those not educated in the Church as at the other stations.

"The state of Church affairs at these places is as prosperous as under present circumstances could be expected. A strong attachment seems to be felt for the Church, and a lively interest manifested in all its concerns. But we are sadly in want of Church edifices of our own, and until we have them, it would be ludicrous to speak of things as encouraging; they are not, and cannot be, so long as we are liable to be driven from place to place. I am fully satisfied that the Church can make but little advancement, if, indeed, maintain her own, until that is accomplished. They are not large, princely edifices which we want; but small, unpretending structures, where we can have our Sunday-schools, and where the stranger, when he comes among us, can feel at home. At each place, an eligible lot has been secured for the erection of a Church, as soon as the means can be obtained. At Washington they have over \$300 subscribed for this purpose; and should Mr. Townsend, (their former missionary,) who went East to solicit assistance to build a Church here and at Iowa City, succeed, as they believe he will, an edifice will go up, no doubt, next spring; the brick, I have understood, is already engaged. At Fort Madison and Fairfield the congregations are extremely anxious, and it is truly desirable to have houses of worship. An effort is being made for this object; but, although they will do what they can within themselves, they will be compelled, however reluctantly, to ask assistance from abroad. They are objects well worthy of the liberality of every friend of religion and the Church. Fort

Madison and Fairfield are places of importance ; one having a population of 2,600 and the other 1,200 ; and both increasing. One thousand dollars, with what could be raised among themselves, would enable each to erect a small Church, which is all they ask, and all they desire, and for which they would be truly grateful. Will not some friend of Western Missions take this matter up ?

“ We conceive we have a right to ask our Eastern brethren for aid, for it is for their friends, their sons, and their daughters, who have come, and are coming to this Western land, that we wish to build an altar, where they may offer the sacrifice of prayer and praise.”

Burlington—Rev. J. Batchelder.

“ I must beg you to excuse me for not writing at an earlier period. Unavoidable engagements, and then ill health, have prevented me up to this time.

“ In the latter part of the month of April last, we had a most interesting, and, I trust, profitable visit from Bishop Kemper. I rode with him, April 29th, to Pleasant Grove, 20 miles, where he held divine service in the evening, preached to a large, and very attentive and serious audience, and confirmed one young person, the daughter of a farmer, who has for many years lived far away from the ordinances of the Church, but who has uniformly remained firm and steadfast to its doctrines and worship, amidst all forms of dissent, and has trained up a large family in the same way, and who now regularly rides twelve miles on Sundays to attend the worship of the Church, when he has it not nearer at his own place. Who that duly values the doctrines and worship of the Church of his choice, would think a few dollars poorly bestowed, in order to carry its privileges and blessings even to one family alone, whose lot God hath cast in the remote and waste-places of the land ? To fulfil the high behest of the risen and adorable Redeemer, ‘ Feed my lambs,’ is verily to accomplish a work of far greater moral grandeur, and of infinitely greater value in the view of Omniscience, than to lead victorious armies over subjugated provinces, or to spread the mere light of science through nations sunk in barbarian ignorance.

Even one of these little ones is dear unto God and Christ, infinitely above all the wealth, and pomp, and grandeur of this world. Hence, the work of Missions is the very element of benevolence, and at once the privilege and the glory of the Church of God. And in regard to myself, it is the abiding and torturing grief of my soul, to be so restricted in means of subsistence, that I am compelled to withhold my hand from a great amount of missionary labor, which I would, and should otherwise accomplish. The cry for the bread of life is borne to me from many quarters, when, in pain and anguish of spirit, I am constrained to turn away, and to labor and toil with my own hands in the field, to keep myself and family from starvation. Oh! ye sons and daughters of wealth and pleasure, do ye indeed know that ye are the stewards of God: that ye must give an account to him, an awful account, for the countless thousands ye spend on your vices, and follies, and pleasures; and have nothing, or next to nothing, to give for the countless multitudes perishing for lack of the bread of life!

"From Pleasant Grove we rode on the following morning, Sunday, twelve miles, to Danville, where the Bishop again held divine service, and preached with great solemnity and apparent effect to a large and attentive audience.

"I have confined my labors mainly, during the past summer, to those two places, though visiting and preaching in other places as far as time and opportunity would permit. At Danville we have a Church of eight communicants organized, and there, as well as at other places where I preach, there is generally a good attendance, and serious and solemn regard to the truth. Long cherished prejudices are rapidly giving way, and the work of the Lord is silently progressing. The seed sown in weakness is springing up, and with due culture will grow to a glorious harvest in the Lord. Oh! that I had sufficient pecuniary means to accomplish what needs to be accomplished in this field, ripe for the harvest; and what, with the promised aid of the Spirit and Grace of God, I could accomplish! I feel every encouragement to go forward with the work I have undertaken. Only let me have half a support, and I can get on, and, with God's blessing, do much to advance and to establish his kingdom.

"I trust we shall have a Bishop soon, who, as our former Bishop has ever done, will inform you of the condition and prospect of things here. In the meantime, I pray that I may not be forgotten. The crops have all failed because of the dreadful drought. I pray God we may be provided for in some way, though the prospect, except to the eye of faith, is anything but cheering, in a temporal way."

Minnesota.

St. Paul—Rev. T. Wilcoxson.

"I have again to acknowledge offerings made for Domestic Missions at stations visited by me, which please have copied in the SPIRIT OF MISSIONS, and charged as received by me. They are as follows:—

Prospect Grove, Minn.....	\$7 15
Point Douglas, Do.....	4 30
Carver, Minn., Swede and Norwegian Con.	3 71
Total.....	<hr/> \$15 16

"I may add, that I had indeed a *merry Christmas*; which, like some of the Feasts of the Israelites, was kept up for several days.

"I spent the Festival of the Nativity at Stillwater, where six communed, several being prevented by bad travelling. On St. Stephen's Day, I administered the Lord's Supper at Prospect Grove to three; two others being absent on account of sickness. On the Festival of St. John the Evangelist, seven communicants were present at Point Douglas, two coming from Hastings, on the west side of the river, and several being absent on account of illness and other causes. In the morning of the Feast of the Holy Innocents I attended Divine Service in Christ Church, St. Paul; and in the evening of that day I was present at a gathering of the Sunday-school of that parish around a Christmas tree. On the first Sunday after Christmas I administered the Lord's Supper at Chanhassan to thirteen persons, two of them coming from Shakapee, and one from Car-

ver. And on the following day—being the Feast of the Circumcision—I gave the same Holy Sacrament to thirteen Swedes and Norwegians at Carver: they using the Lord's Prayer and Confession, the Psalms and Hymns in their own language, and receiving an explanation of the Communion office and some practical instruction through one of their own number who understood our language.

“In connection with the above services, I preached sixteen times in seven different places; baptized nine children; distributed several Prayer-books and tracts; travelled 196 miles, and made several parochial visits.

“Of those who communed, four received their first Communion in the Church on the above-mentioned occasion—one formerly a Methodist; one educated a Congregationalist; one a wanderer from the Church of England; and one who was confirmed some years ago at St. Anthony, when I had charge of that station, but had had no opportunity to commune since her confirmation.

“These simple statements may serve to show the nature of the work and the extent of the field. And I trust they will also tend to convince the Domestic Committee that these scattered sheep need more care than they have or can have, until more pastors are placed over this part of the flock of Christ.”

Texas.

Washington—Rev. L. P. Rucker.

“The past year has been one of deep interest to the Church in our county, but of hard labor to the Missionary. One church edifice, viz., at Washington, has been completed. Another at Chapel Hill has been finally paid for, by extraordinary exertions. And still another, at Brenham, has been purchased, (a building erected by the Presbyterians, but afterwards sold for want of ability to pay for it.) The fourth parish in the county, viz., at Independence, have not been idle either on the subject of church-building. They, too, have made considerable progress towards raising the necessary funds for building a comfortable house of worship, and will, as I trust, be able to carry their laudable designs into execution during the ensuing year.

“Upon the whole, the prospects of the Church in this county are more encouraging than at any former period. The ‘good

seed' is 'springing and growing up,' 'we scarce know how,' but it is evidently, even now, putting forth the blade and the tender ear, and I trust the time is not far distant when it shall also 'put forth the full corn in the ear.'"

San Antonio—Rev. George Rottenstein.

"On the 3d of June last I arrived at San Antonio, the centre of the contemplated missionary operations. It is an old Spanish town, rapidly filling up with an enterprising population of Americans and Europeans. The number of its inhabitants may amount to 7,000, more than one-fourth of which are Germans.

"The greatest portion of the Germans of this place have been educated in the Protestant religion, and are still attached to its faith; but until now, no place of worship has been opened for their benefit. Those of them who were anxious to attend religious worship have generally visited the Romish Church, where a sermon was occasionally delivered in the German language. For a number of years a Methodist Missionary has been appointed to New Braunfels and San Antonio; but the distinctive features of Methodism are so opposed to the predilections of the Germans, that he has not been able to organize a congregation. The Bible and their old Lutheran Prayer and Hymn Books are cherished; they are to be found in every household; and it was with a certain pride and satisfaction that these persons exhibited them to me during my pastoral visits among them. They love to talk of their pastors and churches in the old Fatherland; and the absence of religious worship, and the impossibility of procuring religious instruction, especially for their children, have been most keenly felt and lamented.

"Under such circumstances, it was to be expected that I should be received with gladness and with bright hopes for the future. The only apprehensions entertained were with regard to the permanency of my establishment among them; but I assured them that my appointment was not a temporary one, and that I should not leave them on account of any opposition that might be made by others.

"There is an association of professed Infidels and Socialists here, from whom opposition to the establishment of a German Church might be expected; but neither the number of its adherents nor the extent of its influence is as great as was at first supposed.

"I stand very much in want of German Books of Common Prayer. About a week ago I received ten Prayer-books in the German language, from the Rev. Mr. Eaton, of Galveston, with which I made a commencement of introducing the Liturgy. This was on last Sunday, when I preached for the first time.

The audience was substantial and attentive. I read through the whole service. Some, whom I was able to instruct a little beforehand, made the responses. I am persuaded that when the Germans become familiar with it, they will love and appreciate its beauty and excellence."

Intelligence.

WE give the following letter from the Secretary of the Domestic Committee, who is on a southern journey, in the prosecution of his work :

CHARLESTON, S. C., *February 17, 1855.*

I left New-York on Thursday, February 1st, with a view to a southern journey, in order to awaken interest and procure contributions for our Domestic Missions. I spent part of a day in Philadelphia and Baltimore, respectively, attending to some matters of business and interest for the Committee.

On Sunday, February 4th, I preached in St. John's Church, Washington, in the morning ; in the Church of the Epiphany, in the afternoon ; and in Trinity Church, in the evening, with collections at each service, and a kind and cordial welcome from the rectors.

On Wednesday, I visited Georgetown, and was to have preached in Christ Church, in the evening, but the service was omitted on account of the inclemency of the weather. The rectors were both very cordial and kind.

On Friday, February 9th, I visited the Alexandria Seminary, and was very kindly received by the professors, at home, Rev. Drs. May and Sparrow. The students were assembled at short notice, and I addressed them, after prayers by Rev. Dr. May. One of the students, I was glad to find, is looking to the Oregon Mission.

I also had a short interview with Bishop Johns, who kindly invited me to repeat my visit. The resident clergy of Alexandria expressed a deep interest in our work, and invited me to spend a Sunday, and present the cause.

I spent Sunday, February 11th, in Richmond, Va., and was much indebted to the Rev. Mr. Woodbridge, of the Monumental

Church, and the Rev. Dr. Totten, of William and Mary College, who has the temporary charge of St. Paul's. I preached on Sunday morning, in St. Paul's, and a collection was taken without previous notice ; in the afternoon, in the Monumental Church, where a collection had just been made ; and, in the evening, in St. James's Church, where they have a system of quarterly collections, one of which had just been made.

I left Richmond on Monday morning, by the way of Wilmington, Welden and Kingsville : and, after a pleasant journey, beguiled by some intelligent and kind companions, reached Charleston on Tuesday afternoon, and was kindly received by the Bishop and clergy, to whose hospitality, attentions and interest in my work, I was much indebted during my stay.

On Tuesday evening, in St. Peter's Church, I attended the anniversary of "The Advancement Society of South Carolina," which has ample funds, and a vigorous existence. The Right Rev. the Bishop of the Diocese presided ; the Rev. C. C. Pinckney, jr., assistant minister of Grace Church, read prayers ; and the sermon was preached by the Rev. James H. Elliot, assistant minister of St. Michael's Church, from Luke, xv. 10. It was an earnest and affectionate discourse, out of the beaten track on such occasions ; and, going "to the root of the matter," was well adapted to quicken a Missionary spirit, through the love of Christ and the lively interest of holy angels, in the repentance and salvation of the souls of men.

The convention of the diocese met on the morning of Wednesday, February 14th, in St. Philip's Church ; morning prayer was read by the Rev. Alexander Glennie, the ante-communion service by the Bishop, and the sermon was preached by the Rev. J. Barnwell Campbell, rector of St. Philip's, from 1 Thess. v. 25 : "Brethren, pray for us." It was an earnest, able and faithful discourse, setting forth the importance of the duty, the reasons and motives for it, and many considerations of solemn and awakening interest, growing out of the pastoral tie and the care of souls, with not a few passages of beauty and power. May it be as largely blessed as it was timely and faithful.

On the motion of the Rev. Mr. Campbell, I was invited to address the convention on the subject of Domestic Missions,

which I did on Thursday, after morning prayer by the Rev. Thomas F. Davis, jr., from Isaiah, vi. 8. setting forth the great and crying need of the Church, in the want of laborers for the harvest, and setting forth the proper remedy, in the renewed and salutary fruits of a true and thorough Christian education, and the Missionary spirit and earnest and aggressive zeal of those who are called to the work of the ministry, with an application to the great wants and claims, and dangers, of our vast and ever-growing Missionary field.

In the course of my remarks, I could not restrain a spontaneous and feeling tribute to the memory of a friend of my early studies and ministry, and an earnest and devoted minister of Christ, whose remains are resting in hope, under the shadow of the pulpit whence I preached, the loved and lamented COBIA. His ministry was brief, but beautiful in its earnestness, and unction, and success: and all who remember him will respond to the truth, that he shared largely in the spirit of his Master, and in the self-sacrificing and absorbing zeal, which found its utterance in the words: "The zeal of thy house hath eaten me up." With a seraphic spirit in his ministry on earth, his early call but brought him to the presence and the fellowship of the seraphim, bending and burning round the throne above.

For this favored opportunity of presenting our sacred cause, in the name of the committee, we thank the Bishop and the Convention of South Carolina, which, as a diocese, is always mindful of our wants and claims.

The harmony and unity which marked the proceedings of the Convention, is but another illustration of the feeling which now, more and more, prevails throughout our borders, and realizes the state of things described in Apostolic days: "Then had the churches rest, throughout all Judea, and Samaria, and Galilee, and *were edified*: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, *were multiplied*." So may it be now and ever, more and more.

The address of the Bishop disclosed an amount of earnest, faithful labor performed, with an increasing and commendable attention to the colored population, in the provision made for their instruction, the large number of confirmations from among

them, the Missionaries and settled clergy laboring for their benefit! (especially in the abundant labors of the Rev. Mr. Glennie, of All Saints', Waccamaw, whose field is an important and interesting part of the African Mission.) and the gratifying and growing fruits which show the adaptation of our services to the wants of all, and illustrate the truth: "There is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all in all."

It is my intention (God willing) to spend to-morrow, the 18th Quinquagesima Sunday, and Ash-Wednesday, in this city, and then proceed to Columbia, Augusta, Savannah, Montgomery, Mobile, New-Orleans, and, perhaps, some other places, on my way home.

I have reason for devout gratitude to God, for continued health, kind protection, an open door, and cordial sympathy and interest in my work and way. May the God of peace bless and reward all who have done us good and showed us kindness, and prosper our feeble efforts to His glory, the extension of His Church, and the salvation of souls."

Lent Offerings and Fruits.

THE one lesson of the season of Lent is self-denial, in penitence, self-control, and the mortifying the deeds of the body, and the evil affections and dispositions of the soul. One of the most effectual methods of renewing self, and subduing selfishness, is in the true Missionary spirit, with its proper fruits, in earnest prayer, a lively interest and free will offerings for this sacred cause. "Look not every man on his own things, but every man also on the things of others," is the Missionary motto, set before us in the mind and example of Christ. It is in this way "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Who is ready to act in faith on this rule and measure of God? Let the present season be rich in the fruits of faith in good works and free-will offerings for God, and then each self-denying, liberal soul, shall know the sweets of doing good, and have the refreshing dews of God's Heavenly blessing.

Appointments.

In Missouri, Rev. G. H. Dunlop, to St. Charles; Rev. S. S. Massock, to foreign population of St. Louis—all from October 1st, 1854; Rev. M. Hoyt, to Manitowoc, Wisconsin—from December 20th, 1854; Rev. J. A. Merrick, to Paris, Kentucky—from December 10th, 1854; Rev. Charles H. Disbrow, to Aberdeen, Miss., from date of entering on his duties.

Resignations.

Rev. G. S. Porter, of Providence, Illinois—from January 1st, 1855; Rev. J. W. Pierson, Waukegan, Illinois—from January 1st, 1855.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Jan. 20, to Feb. 20, 1855:—

New England.	
Claremont—Trinity,	
Massachusetts.	
Ashfield—St. John's,	6 00
Wood's Hole—Messiah, of which \$20 is for Oregon, and \$13 for Iowa,	33 00
Worcester—All Saints', for Chinese in Cal.,	10 00
Rhode Island.	
Johnston—St. Peter's,	12 00
Lonsdale—Christ,	18 06
Pawtucket—St. Paul's, Adeline Bowers,	2 00
Little Mary,	64
Providence—St. Andrews, Advent coll.,	24 13
St. John's, Morning S. S., ½, Christmas offerings,	23 08
Colored, do., do.,	3 75
Westerly—Christ,	50 00
Vermont.	
Bethel—Christ,	13 09
East Berkshire—Calvary, a few ladies,	7 21
Royalton—St. Paul's,	7 00
Connecticut.	
Bridgewater—St. Mark's, add'l.,	50
Brookfield—St. Paul's,	6 88
Canaan—Christ, ½,	2 50
Middletown—Christ, a member, of which \$3 is for Cal., \$3 for Oregon, \$2 for Kansas, and \$2 for Iowa,	10 00
Munroe—St. Peter's, ½,	3 00
Naugatuck—St. Michael's,	13 00
New-Haven—St. Paul's, Christmas offerings of S. Sch.,	20 00
Norwich—Christ, Christmas offerings of S. Sch.,	4 00
Roxbury—Christ,	5 11
Salisbury—St. John's,	5 00
Seymour—Union Parish,	20 00
Southport—Trinity,	14 03
Thompsonville—St. Andrew's,	3 00
Windsor—St. Gabriel's, ½,	6 00
New-York.	
Brooklyn—Holy Trinity, for Rev. J. H. Waterbury,	150 00
Fishkill—A Lady,	1 00

New-York—Ascension, [less \$50, for Rev. Dud. Chase,] for Oregon, \$60; Dom Missions in general, \$58; undesignated, ½, \$1,215 37	1333 37
Juvenile Missionary Society of same Ch., [annual contribution,] of which \$25 is for Bp. Scott, Oregon; \$5 for Jews; undesignated, \$18 38; (also 4 E. K. S. Libraries, for Missionary S. Schools, value \$40),	48 38
An attendant at same Ch.,	50 00
Incarnation, of which \$20 is from S. Sch., for Chinese in Cal.,	60 00
Redeemer,	5 10
St. Bartholomew's, of which \$70 is for California and Oregon,	529 49
St. John's,	195 74
St. Philip's,	20 89
St. Thomas's,	92 10
Transfiguration,	116 50
Miss E. J. Minor, for Chinese in Cal.,	6 25
North Salem—St. James's,	5 00
Tarrytown—Christ,	25 00
Troy—St. Paul's,	125 00
West Troy—Holy Trinity,	24 64

Western New-York.

Albion—Christ,	5 00
Angelic—St. Paul's,	15 00
A Friend to Missions,	5 00
Auburn—St. Peter's,	27 70
Batavia—St. James's,	25 60
Bath—St. Thomas's,	19 50
Brockport—A Friend to the Ch.,	3 00
Buffalo—St. Paul's,	75 34
Trinity,	47 00
Corning—Christ,	2 66
Elmira—Trinity,	5 00
Fayetteville—Trinity,	2 00
Fredonia—“,	5 75
Geneva—“,	37 13
Lockport—Grace,	50
Lyons—“,	14 21
Manlius—Christ,	5 00
Mount Morris—St. John's, of which \$109 45 is for the E. M. A.,	118 57
New-Hartford—St. Stephen's,	6 30
Owego—St. Paul's,	10 00
Palmyra—Zion,	5 00
Paris Hill—St. Paul's,	4 00
Rochester—Grace,	49 27
Trinity,	100 00
Rome—Zion,	8 04
Seneca Falls—Trinity,	2 00

<i>Syracuse</i> —St. Paul's.....	24 00		<i>Stateburgh</i> —Holy Cross, of which \$20 is for Texas and \$20 for Chinese in Cal.	40 00	
<i>Utica</i> —Grace.....	35 00		<i>St. Helena Parish</i>	2 00	87 00
Trinity.....	15 65		Georgia.		
<i>Waterville</i> —Grace.....	4 65		<i>Clarksville</i> —Grace Ch. Parish, S. School of Chapel of Holy Cross, of which \$6 25 is for Indians.....		9 25
<i>West Avon</i> —Zion.....	7 00		Florida.		
<i>Westmoreland</i> —Gethsemane....	1 50	686 37	<i>Jacksonville</i> —St. John's.....		17 00
New-Jersey.			Ohio.		
<i>Burlington</i> —St. Mary's.....	103 16		<i>Cincinnati</i> —Christ, of which \$20 50 is from the S. School, and \$10 from Infant do.....	30 50	
<i>Elizabethtown</i> —A. Lady.....	5 00		St. John's.....	100 00	
<i>Freehold</i> —St. Peter's.....	2 00		<i>Hillsborough</i> —St. Mary's.....	7 00	137 50
<i>Knowlton</i> —St. James's.....	7 00	117 16	Kentucky.		
Pennsylvania.			<i>Danville</i> —Trinity.....	9 00	
<i>Chester Co.</i> —St. Andrew's and St. Mary's Parishes.....	5 00		<i>Lexington</i> —Christ, add'l.....	10 00	
<i>New Milford</i> —St. Mark's.....	5 00		<i>Louisville</i> —Thos. J. Kennedy, Esq.....	5 00	24 00
<i>Philadelphia</i> —Christ, for Chinese in Cal.....	150 00		Tennessee.		
St. Andrew's, of which \$7 is for Chinese in Cal.....	10 00		<i>Columbia</i> —St. Peter's.....	1 00	
St. Luke's, for Chinese in Cal.....	10 00		"J. H. T.," for Oregon.....	5 00	6 00
"G. T.," through E. Wilcox, Esq.....	10 00		Michigan.		
<i>Pottstown</i> —"Frank, a little boy three years' old, on his birthday".....	5 00	195 00	<i>Flint</i> —Mrs. O.....		1 00
Delaware.			Louisiana.		
<i>Middletown</i> —St. Ann's, for Chinese in Cal.....	6 00		<i>Alexandria</i> —St. James's.....		21 15
<i>Newcastle</i> —Immanuel.....	30 00		Indiana.		
<i>Stanton</i> —St. James's.....	3 06	39 06	<i>Connersville</i> —St. Paul's.....	16 92	
Maryland.			<i>Crawfordsville</i> —St. John's.....	2 23	
<i>Baltimore</i> —Christ, male S. scholars of.....	20 00		<i>Delphi</i> —St. Mary's.....	3 55	
St. Paul's.....	111 37		<i>Worthington</i> —St. John's S. Sch.....	4 35	27 05
St. Peter's.....	193 64		Missouri.		
Richard H. Owen, Esq.....	10 00		<i>Fayette</i> —St. Mary's, &.....		2 50
"A small contribution towards relieving the spiritual wants of the Chinese in Cal.".....	5 00		Illinois.		
<i>Charles Co.</i> —Trinity Parish.....	7 00		<i>Chicago</i> —St. James's.....	18 00	
<i>Cumberland</i> —Emmanuel Parish, &.....	20 00		Trinity.....	30 62	
<i>Frederick Co.</i> —Petersville, St. Mark's.....	15 00		<i>Lancaster</i> —"M. S. M.".....	10 00	58 62
<i>Leonardstown</i> —St. Andrew's.....	10 00		Wisconsin.		
<i>Prince George's Co.</i> —St. Paul's Parish.....	26 68		<i>Green Bay</i> —Christ, for Chinese in Cal.....	5 00	
<i>Queen Ann and Falkland Cos.</i> —St. Paul's Parish, &.....	15 00		<i>Steven's Point</i>	1 00	6 00
<i>Rock Creek Church, D. C.</i>	30 00		Arkansas.		
<i>St. Mary's Co.</i> —King and Queen Parishes, &.....	7 50		<i>Boonsboro</i> —Mrs. Mary E. Campbell.....		2 00
<i>Washington, D. C.</i> —Epiphany.....	50 00		Texas.		
St. John's.....	200 00		<i>Brenham</i> —St. Peter's.....	5 00	
Trinity.....	54 04	773 23	<i>Chapel Hill</i> —St. Luke's.....	5 00	10 00
Virginia.			Minnesota.		
<i>Abingdon Parish</i> —Ladies of....	2 00		<i>Carver</i>	3 71	
<i>Alexandria</i> —Christ.....	50 00		<i>Point Douglas</i>	4 30	
<i>Lynchburgh</i> —St. Paul's.....	54 27		<i>Prospect Grove</i>	7 15	15 16
<i>Meherren Parish</i> , of which \$12 is from Ladies' Sewing Soc.....	37 50		Miscellaneous.		
<i>Norfolk</i> —St. Paul's.....	32 50		"A Friend to Missions,".....	3 00	
<i>Old Point Comfort</i> —Centurion, add'l.....	10 00		A Lady, by the hands of a member of the Dom. Committee.....	500 00	
<i>Raleigh and Genito Parishes</i>	20 00		"Donor".....	2 00	
<i>Richmond</i> —Monumental.....	77 27		"E. M. A.," for sundry Missionaries.....	1245 00	
St. Paul's.....	65 00		Rev. S. F. Jarvis, [donation,].....	5 00	
<i>Ware Parish</i> —Ladies of.....	3 00	351 54	"A Friend to Missions, thro' Dr. J. S. Clark.....	5 00	1760 00
North Carolina.			Legacies.		
<i>Ashville</i> —Trinity, &.....	2 50		Legacy of Mrs. Frances Van Schoonhoven, of Waterford, N. Y., with interest thereon.....		331 50
<i>Plymouth</i> —Grace.....	2 50		Total.....		\$7,715 26
<i>Scotland Neck</i> —Trinity.....	25 00		Total, since Oct. 1st, 1854.....		\$20,281 21
<i>Tarboro</i> —Calvary.....	30 00	60 00			
South Carolina.					
<i>Bluffton</i> —St. Luke's.....	35 00				
<i>Charleston</i> —Grace, for Chinese in Cal.....	10 00				

ERRATA—In the February No., "Hartford Co.," Md., should have been "Harford Co." The Legacy from the Estate of a deceased member of St. Paul's, Brookfield, "Mass.," should have been from a deceased member of St. Paul's, Brookfield, "Conn."

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1855.

PROCEEDINGS OF OTHER MISSIONARY SOCIETIES.

In our last number we gave a synopsis of the affairs of various English Missionary Societies. We follow that with the following glance at the present condition of

The American Board of Commissioners for Foreign Missions.

This Board held its Forty-fifth Annual Meeting, in the City of Hartford, Ct., on the 12th day of September last, and continued its Sessions through that and the two following days.

The number of Corporate and Honorary Members present was large. Nine of the Missionaries of the Board, from various portions of the field, were also present.

The gross receipts of the Board for the year ending July 31st. 1854. were \$305,778 84. Expenditures of the Board for the same period, \$322,141 97.

Some idea of the extent of the field, and of the operation of the Board in each, may be formed from the fact, that various portions of the Report of the Prudential Committee were referred to separate Committees of the Board for consideration, and reports from each submitted.

No less than fourteen such Committees were mentioned, viz :—

On the Home Department.
On Greek and Jewish Missions.
On the Syria Mission.
On the Mahratta Mission.
On the Madura Mission.
On the China Mission.
On the Missions to the Choctaws,
Cherokees, and Dakotas.
On African Missions.
On the Armenian Mission.

On the Assyrian and Nestorian Missions.
On the Madras and Ascot Missions.
On the Ceylon Mission.
On the Sandwich Island and Micronesia Missions.
On the Mission to the Ojibewas, Senecas, Tuscaroras, and Aborigines.

The Report of the first of the above-named Committees mentions as an interesting fact, the formation of a Society in Great Britain, in aid of the Missions of the American Board in the East, regarding this as a valuable expression of the paternal confidence of their trans-Atlantic Brethren.

Missionaries Sent Forth.

From the same Report, we learn that during the past year the following Missionary laborers have been sent forth to various fields, viz.:—13 Missionaries; 1 Missionary Physician; 1 Male, and 19 Female Assistant Missionaries—34 in all. And that there were under appointment 10 Missionaries, and 6 Female Assistant Missionaries.

Publications.

Missionary Herald, average number of copies per month,	17,500
Journal of Missions, (newspaper) “ “ “	31,240
Youth's Day Spring, (juvenile pub.) “ “ “	28,370

To show the importance which the Board attach to these publications as an agency in behalf of Missions, it may be stated, that they are continued, although the cost of them exceeds the amount of receipts from subscriptions by more than Nine Thousand Dollars.

Agencies.

The Board, in addition to their Home Staff, in Boston and New-York, employs eleven District (or Travelling) Secretaries, residing in various parts of the United States, and itinerating each in the District of which he is put in charge. The amount of salary paid for such service, is from \$600 to \$1,500 per annum each.

Summary of Missions and Missionaries.

MISSIONS.	
Number of Missions.....	29
“ Stations.....	119
“ Out Stations.....	47

LABORERS EMPLOYED.

Number of Ordained Missionaries (nine being Physicians).....	161
“ Licentiates.....	1
“ Physicians not ordained.....	8
“ Other Male Assistants.....	19
“ Female Assistants.....	215
Whole number of laborers sent from this country.....	404
Number of Native preachers.....	43
“ Native helpers.....	225
	268
Whole number of laborers connected with the Mission.....	672

THE PRESS.

Number of Printing Establishments.....	11
“ Pages printed last year.....	57,650,750
“ “ from the beginning.....	1,015,783,228

THE CHURCHES.

Number of Churches, including all at the Sandwich Is-	
lands.....	104
“ Church Members.....	26,526
“ Added during the year.	2,152

EDUCATIONAL DEPARTMENT.

Number of Seminaries.....	9
“ Other Boarding Schools.....	23
“ Free Schools (344 supported by Hawaiian Govern-	
ment).....	697
“ Pupils in Seminaries (82 do.).....	453
“ Boarding Schools.....	638
“ Free Schools (11,771 do.).....	22,459

Whole number in Seminaries and Schools.....23,550

We follow this sketch with a special report of a committee of the same body, on one of the most important subjects that can engage the attention of Christian fathers and mothers.

Parental Consecration of Children to the Missionary work.

“The Prudential Committee desire to call the attention of the Board and the friends of Missions to a subject which they deem of pre-eminent importance, in its bearings on the missionary work. If their views, expressed in a report which has already been read to this meeting, respecting the divinely appointed instrumentality for the conversion of the world, are correct, it follows that, whatever other agencies the Head of the Church may be pleased to use to this end, next to the gift of the Holy Spirit, the gift in adequate numbers of holy, faithful, well-qualified heralds of the Gospel, is the essential pre-requisite to its universal extension and triumph.

“Whence, the Committee would then ask, shall these heralds come? Whence shall arise that mighty army, which, if our hopes are not vain, is to bear the Banner of the Cross in victory around the globe? We speak not here of the native ministry, our chief ultimate reliance for the conquest and

permanent occupation of the immense territory yet to be subdued; but of that army which, responding to the cry, 'God wills it!' (for a nobler object than in the middle ages the hosts* poured forth from Christendom to plant the standard of its faith on the fortress of the Infidel) is to go out from the Christian camp to make the onset, effect lodgments, and direct auxiliary forces raised up, until from sea to sea, and from continent to continent, the delighted eye shall behold all the earth reposing in sweet subjection under the sceptre of its acknowledged King. Whence is this to come, if not from beside the hearth-stone of Christian families, from the bosom of parental love, consecrating its dearest treasures to Christ and His cause? Other influences there are of greatest value, not to be overlooked; but is not our chief hope to be found just here—in *parental consecration of children to the missionary work?*

"We come, then, and lay the burden of our cause on the hearts of Christian parents. On them we press the question, What is your relation to the conversion of the world? We assume that your sphere of personal service is in this Christian land, and that you admit a direct as well as indirect or mediate duty to the unevangelized out of our own land. Now, what is the duty? It is certainly to do something towards sending them the Gospel. But is this met by merely committing them to God in prayer, and giving a portion, even if it be not, as it too commonly is, but a very little portion, of our substance for this purpose? Are we, who are sent of Christ, even as He was sent of the Father, fulfilling the part assigned us in the carrying out of His mission, unless we have real sympathy with Him in self-denial, and follow Him in bearing the cross, for them for whom He died? There may be—there sometimes is—self-denial, yea, self-crucifixion, in the giving of money and labor for this cause; but what in this is worthy of the name, when compared with the giving of a beloved son, a cherished daughter, to go and spend their lives among the far-distant and degraded heathen? This *is* sacrifice which is felt, which brings the heart into some degree of fellowship with Him who gave His own and only Son for their redemption. Is it not a sacrifice well-pleasing unto Him?

"*The obligation of parents to consecrate their children to Christ and His service, however inadequately felt, is universally acknowledged.* We utter no unfamiliar or unaccepted sentiment, when we say that Christians are not their own; that, being the Lord's, and all that they call theirs being His, they have no right to the disposal of themselves or any of their possessions; and that, consequently, with their other and less prized possessions, they are to hold their children as the Lord's, and use them, according to His bidding, for His glory and kingdom. But is it thought that this carries with it the consequence that our children are to be devoted to the service of Christ among the heathen, if He is pleased to accept them in it? Startling as may be the proposition to some, we ask serious and prayerful consideration, whether it is not true that the duty of consecration of children to Christ involves obligation to consecrate them to the work of carrying (not sending) the Gospel to the heathen. They may not be privileged to do thus; for not to all is this grace given, that, in person, they preach among the heathen the unsearchable riches of Christ; but as in early life it cannot usually be known that this grace will be denied, the fact does not affect parental duty. Now, what is the meaning of consecration to the service of Christ, if it does not mean devotion to personal engagement to the work committed to his Church? The work of the Church is the work of its members, of every member. And what is that work, if it is not to carry the light of the Gospel where it hath not shined? The voice of the ascending Saviour, in tones sweet as His love, majestic as His authority, and solemn as eternity, addresses His disciples, informing them of their work, and binding on them individu-

ally the command, 'Go, teach all nations; Go ye into all the world, and preach the Gospel to every creature.'

"Beginning at Jerusalem, but not there abiding, the Apostles and other disciples went forth in all directions, proclaiming the Gospel to the widest extent among those who had never heard it. We forget not the relations of communities and nations, the value of great light-radiating centres, the wisdom of due concentration and continuity of labor in the diffusion of the Gospel; but is it not plain, from the example of the Apostles and the terms of the Saviour's command, that the presumption is that we are to go with the message of salvation whither it has not been borne, if the way be opened for its entrance there? This we are to assume as the rule of duty, to be departed from only when, in the providence of God, there shall appear a clear revelation of His will that we serve the same end in another sphere of action. Let us suppose that the bread, with the dispensing of which we are charged, were not that of spiritual, but of the temporal life. The people of these United States are all perishing from famine. An abundant provision is made for their relief, its distribution enjoined upon us, and to commence from the City of New-York. In that city it is accumulated. Still, there are many in it dying with hunger, although food from heaven is all around them, and in their very houses. Shall it for this reason be confined there, while all the rest of the nation has none? Would remaining there to urge it on the perishing in the midst of abundance, be a carrying out, in its terms or its spirit, the injunction to give of the supply as speedily as possible to all the population of the country; to save, if not all, the greatest possible number of the whole people? The illustration may be trite; but it will never cease to be affecting. And it is pertinent; only the death we leave to reign over the mighty mass of our race is eternal. We are doing the very thing supposed; for the ratio of distribution of the bread for the life of the soul, is just about as above expressed. Can this be according to the mind of Him who said, 'Go into all the world; preach my Gospel to every creature?' And until this great disproportion is at least greatly reduced, can it be presumed that we, or our children, are to contribute to increase instead of diminishing it? Is not the obligation a plain one, first to devotement to the work of preaching the Gospel, unless it be shown that another mode of serving it is appointed to us or them; and, secondly, to labor where the destitution is greatest, until, by appropriate and sufficient evidence, it is revealed that the Saviour directs to where it is less? Just in this, we apprehend, is a mistake, which, perhaps more than any other, stays the wheels of the chariot of salvation. Two questions are wrongly taken up, by the young for themselves, and by parents for their children. Is it my duty, the duty of my son, to preach the Gospel? The form of the question, rightly stated, would be: Can I, can my son, be other than a servant of Christ in the ministry of the Gospel? Again: Is it my duty to go, or give my child to go, to the heathen? Say rather, is it duty *not* thus to do? For assuredly this is duty, unless the pillar of cloud and of fire, which ever goes before the people of God to determine their marchings and encampments, and is manifest to the 'single' eye that seeks it for guidance, shall lead onward in another path. The gathering of all the nations into the fold of the great Shepherd, is the object for which the Church exists. The presumption is, that labor for that object is required where its relation to it is most direct, and its need is greatest. On this presumption, is not the obligation inevitable on parents to consecrate their children to personal service among the heathen, to educate them for it, and freely to give them to it, unless He to whom the consecration is made shall declare His will that in a different way they labor for the same end?

"And what is more worthy of the choicest sons and daughters of the Church

than the missionary work? With what moral grandeur it is invested! How sublime, how benevolent its aim! How glorious its results! What employment, in dignity and usefulness, can take precedence of that exercised by ambassadors from the court of heaven, sent to bring their perishing fellow-men to the exaltation and blessedness of the sons of God? Can a Christian parent desire for his son a higher honor and privilege, if this may but be granted to him? And if he would rejoice to see that son an honored, useful pastor in his native land, should the honor and usefulness of being a faithful and successful foreign missionary be to him less a joy? In the ambitious dreamings in which you sometimes indulge, in regard to the boy whom you hold upon your knee, does your heart throb with exultant emotion as it pictures him a Whitefield or a Davies, pouring with irresistible power on congregated thousands the Word of Truth; or as, amid the groves of learning, a Christian Plato discoursing from the chair of philosophy profound wisdom to admiring disciples? Why not rather let your aspirations take a higher flight, and depict him with mind of profounder thought—an intellectual greatness surpassed perhaps only by Him who spake as never man spake—a second Paul, going forth to assail mighty systems of error, shake whole nations, and wrest from the Prince of Evil an empire for the crown of Immanuel, his Lord? Not Simeon and Lucius and Manaen, but Barnabas and Saul were called by the Holy Spirit, when missionaries were to be set apart from the Church that was first called Christian. Compared with service for Christ at home, the work to be done abroad claims the loveliest fruits of grace, and the highest style of intellectual character and attainment. The qualities for which your child is your joy and pride, and which excite desire to keep him that he may shine or be useful here, are the very ones for which the Lord has need of him, where the demand for such qualities is the most urgent. Is your treasure too precious to be made an offering on this altar? Think of Him who laid upon it His own and only Son. Would Henry Martyn, Cary, Judson, Brainerd, Morrison, have been a greater blessing, or gained to themselves a richer reward, if, instead of toiling amidst the wastes of heathenism, they had faithfully served their Master amid the pleasant scenes of Britain and America? Is it to be regretted that Harriet Newell sleeps not on the banks of the Merrimack; that John Williams fell a martyr on Erromanga; that, at so great a cost, where, with rites of cruelty and abomination, the savage offered human sacrifices to his idol gods, the Christian temple now stands, and from its thronging worshippers breaks, on the still air of Sabbath morn, the song of praise to Jehovah-Jesus? Of whom that is worthy of it, is not the missionary cause pre-eminently worthy?

‘Consider also what consistency requires. ‘What, my son,’ once asked a father, surprised and pained by the avowal of his son’s desire to go to the heathen, ‘has brought you to esteem this *your* duty?’ ‘It was my father’s prayers,’ was the response which forever sealed the father’s lips. ‘In the morning and evening sacrifice of the household, in the social meeting, in the supplications of the Sabbath congregation, you fervently intercede for the light of truth to arise on the benighted, for the word of salvation to be proclaimed to them who sit in the region and shadow of death. You recognize the claims of the heathen to the gospel: you plead for them, it may be, with burning eloquence; you set forth the cause of missions as the glory of the age, and as entering into the very life of the church; you extol missionary character and achievement in a manner, perhaps, too commendatory of missionaries to be grateful to their feelings; and are you then alarmed, or disconcerted and disappointed, when your child wishes to become a missionary?’ Alas, for the inconsistency of many who truly love the missionary cause! There are some, and strangely too, professed disciples of Him who

said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me,' who frankly avow that they cannot give their children for the heathen. No call is loud enough to reach their ear. There are calls, however, which must be heard. The summons to weep at an early grave, or even a sorer affliction, has sometimes come in terrible rebuke to this spirit.

"Let it be farther considered whether that for which we plead, is not the natural expression of love to Christ. 'Your mother, if living, would never consent to this,' said one to a motherless daughter about to go as a messenger of mercy to the benighted daughters of Asia. 'I cannot doubt how my mother now feels in regard to this,' was the calm and ready reply. A mother on earth may hold back her child when the Saviour calls, but the mother in heaven! What will be her response? Other motives than the constraining love of Christ may take one into the missionary field, or lead to a cheerful surrender of a beloved child to it; but is not a truly spiritual and intelligent piety necessarily interested deeply in behalf of the great multitudes wandering on the dark mountains as sheep without a shepherd? The men of God in Britain and America, in the centuries preceding the close of the last, beheld the Pagan and Mohammedan world mostly closed against efforts for its evangelization. But how their hearts mourned over its desolations! What burning desires were breathed for its salvation! And although another work was given them, yet, as opportunity offered, what a true Missionary zeal was manifested, and what noble achievements in this cause were performed by some of them! Let the parent come into lively sympathy with Christ; let his heart be brought transformingly under the power of spiritual things; and then as he contemplates the sad reality of countless millions needing a Saviour, and dying without the knowledge of Him, will not his heart leap spontaneously forth in prayer, that God would accept the loving child that nestles in his bosom for the high and holy end of saving some, and setting them as gems in the crown of the Redeemer's glory? Such has been the experience of many. The language of the heart, in its hours of rapt fellowship with the things of heaven and sweetest communion with its supreme love, is one with the voice of the Saviour, and the beatings of his heart towards the heathen for whom it poured forth its blood.

"Let the mother then solemnly dedicate her child, dearer to her than life, to the work of making Christ known to the heathen; and let the father unite with her in the act. Will not the Saviour approve it? Will they not find in it a means of higher sanctification and purer enjoyment to themselves in His service? How greatly will their interest in missions, and every object of Christian benevolence, be deepened! What steadiness, and strength, and activity, will it not tend to infuse into their endeavors for the divine glory: What prayer will it not call forth in behalf of the Missionary cause, for missionaries, for the advancement of the kingdom of Christ among men? How will they become interested in missionary intelligence, and make it the subject of thought, of prayer, of conversation in the family, the social circle, the monthly concert, and other meetings for prayer! How warm and cheering will be their utterances of sympathy! How augmented probably their pecuniary contributions! How much greater their usefulness to the cause of Christ at home! When the sacrifice is made of a beloved child, how much else must go with it! And how powerful for good must be its reacting influence on the parent!

"It may be that the offering thus made will be accepted in another form. But in realized or apprehended bereavement, what sweet satisfaction must flow from the dedication of the beloved object to Him who disposes of it! Sometimes, when the test comes, unexpected disclosures are made in regard

to the reality of the consecration professed. When pleas are easily formed for a reversal of the devotement; when, in cases not really different from others in which the decision is rightly otherwise, objection is made and the offering is taken back, there is a call for deep searchings of the heart in the light of God's truth. The gain or loss in parental experience, in these cases, it is not for us to express; but what it is when the consecration is carried into act, some at least are ready joyfully to attest. With all that is involved in the sacrifice, how much of present reward there is in it, let the widowed mother testify, who, for more than twenty years, in dependent circumstances, has given an only child, and such as but few mothers have to give, to the foreign missionary work. 'Never,' says she, for she still lives to bear the testimony, 'have I regretted it. It was for my Saviour. He has repaid me.' Of the reward which is to come we may not speak.

"And who can estimate the worth of such a consecration in its effect on the child and on the world? How will it shape the whole training of the child! Can Hannah, after dedicating her Samuel to the service of the ark of the Lord, take it back again to the world? The sovereignty of divine grace may leave such an one long in sin; but will not the atmosphere of such a consecration, surrounding the child with its ever-present and all-pervading influences, make far more probable his inheritance with God's people? We solemnly urge on Christian parents the consideration, whether, in withholding this consecration, they may not even seriously peril the souls of their children. When a Christian mother heard that her beloved missionary son had met a violent death, in a savage land, with a bursting heart and streaming eyes she exclaimed, 'Oh that I had another child, who might go and preach the love of Jesus to the very men who bathed their hands in my son's blood!' Who can measure the power, on the susceptible heart of youth, of such a spirit, ever distilling gently upon it, as the dew from heaven? And what a testimony is it to the world, of the divine reality of the Christian's hope and faith! Let this spirit, in the form of manifestation, which alone proves it, have common exemplification in the Church, and the work of the defenders of the Gospel against impugnors of its heaven-born origin will be at an end. An argument will be furnished which will strike dumb the mouth of infidelity, and flash conviction into the conscience of the most inveterate skepticism. If this were the prevailing spirit of professing Christian parents, how would the Word of the Lord have free course and be glorified! When this shall be, not as now will many who have it in their hearts to convey the bread and water of life to the famishing, with no good reason to justify it, be denied the privilege by refusal of parental consent, to the forgetting too, in some instances, of solemn vows registered in heaven, and which, though it is hoped for, are never forgotten by Him to whom they were irreversibly made. Then will not, as now too often occurs, the hearts of missionaries who go into the field bleed from open wounds inflicted, where resistance is not interposed, by want of sympathy and the unconcealed pain which beloved ones suffer through their obedience to a more constraining love. Then in answer to the call, 'Whom shall we send, and who will go for us?' will there be a host like that which the Revelator saw on the mount of glory, that no man could number, to send forth the united, joyful cry, 'Here are we, send us!' And though the great majority will be detained by the providence of God in the land of their birth, yet in all the departments of society will they so live the life of Christ; so many will go out, with a spirit and power before which no obstacle, no foe, can stand, to the battle with the powers of sin in their strong-holds; so irresistible will be the might of the Church, when filled by the presence of her Lord, she is changed into His image and made radiant of His glory, that soon great voices will be heard in heaven, to which responding voices, like the sound of many

waters, shall rise up from earth, saying, 'Alleluia! It is done. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever.'"

CHURCH OF ENGLAND MISSIONS.

THE following interesting sketch of a visit to portions of New-Zealand, during the last year, we take from the latest number of the *Colonial Church Chronicle* :—

Visit to Otawhao, New-Zealand.

* * * * I left Tauranga on April 6th, and went on with my three natives to Pokeno and Manga Tawiri. It was a beautiful walk through the forest, with occasional openings and glades; when we had reached the highest part of the mountain, and began to descend, there was a most Swiss-like pass along the ridge of the back-bone, just wide enough for a couple of carts, with immediate precipices on either side wooded up to the very edge. Some day or other it will be visited like an alpine mountain pass. When we got to the ditch at Pokeno, up which the canoes came, to our no small discomfiture, we found the canoe and party had gone; we climbed up the hill above, and "cooi-ed," as they say in Australia. After waiting a few seconds, to my great relief, the call was answered, and we saw the poles of the men punting the canoe down the ditch about two miles off; but reaching the canoe was no such easy thing, for all the space between the landing-place at Pokeno and the broader river, Tawiri, is a deep swamp; so we had to plunge in, bag and baggage, and reached them at last. When the men had asked my party who I was, and had learnt that I was a "minita," they got out of the canoe and took me in, and towed it down to the deeper part.

We were soon in Manga Tawiri, and then in another hour found ourselves on the broad Waikato. By this time the sun was setting, and the men asked me where I should like to stop for the night—they would put up my tent, &c. I heard them, however, say that they had very little food and wanted to push on; so I said I would do whatever they did, and would not put up my tent. Accordingly we just stopped to tea, and while preparations were making, I took off my wet clothes and got into my blanket bag; and after tea we had prayers, and then they paddled up the stream, by moonlight, for five hours, singing very pleasantly, as far as the sound went. All this time I was wrapped in my blankets and poncho, and lying stretched in the bottom of the canoe, with my waterproof bag for my pillow, another of my kits at my feet, and I never slept better or more comfortably. Next morning, before daylight, they were up and paddling off. My party lived half-way between the starting-place and Mr. Ashwell's,* at Taupiri, so that when we got to their home, at twelve o'clock, they must needs stop there an hour and a half to tangi at meeting their friends again, then an hour and a half to cook and eat food, and then half an hour or an hour more to tangi again at the death of a relative they had heard of. The women are the great actors upon these occasions (as the *præfice* at Rome), and they made a great many mesmeric passes at one another, and bowed themselves forward with their arms stretched out above their heads, and then bending to their toes like recruits at drill.

* The Rev. B. Ashwell was sent out by the *Church Missionary Society* in 1833.

At last I got them off, but they were very lazy all the afternoon—as I had deprived them of their siesta—but as the sun went down they picked up courage. They had about eighteen miles to go up stream, and when they asked me if I should like to get in at midnight to Mr. Ashwell's, I agreed rather to sleep a few miles down the river, and get there early next morning; and so I wrapped myself up in my blanket and fell asleep in the bottom of the canoe. My permission to take it easy that night seemed to have given them a spurt, for, to my surprise, they woke me up at ten o'clock at night to say we were at Taupiri. My good friends, Mr. and Mrs. Ashwell, greeted me with a hearty welcome, and I was not sorry to pass the rest of the night under cover, instead of suffering the cold and the mist of the river towards morning.

Saturday, April 8th.—I examined the children of the school in arithmetic, and heard them sing. Great pains had been taken with them in both respects; but the charm of this school consists in the spirit and tone of the whole life infused into it by Mr. and Mrs. Ashwell, being themselves the teachers, and doing the work deedily and heartily, really loving the work and their children, and being in return really loved by them. We walked to Pepepe, where his Boys' School is being established, and where he has already got some acres into cultivation,—luckily for him; as potatoes have, for the most part, failed throughout the country, and had he not grown some for himself he would have been obliged to dismiss part of the school. We crossed the river, and walked all over the new school grant of 1,200 acres, made over by the natives to the Governor and Bishop (or rather to the Church) for school purposes. It is beautiful land, and possesses every advantage of wood and water, and the ready means of carrying produce to Auckland down the river.

Sunday before Easter, April 9th.—I preached at the Native Service to a very orderly and full congregation of about 150, from the Gospel of the day—"Art thou the King of the Jews?" Not having been in the habit of preaching in Maori since the College broke up, exactly a year ago, I find the difficulty greater than I did two years ago when I was here last; I have less command of words, though a more correct knowledge of the idioms, and a better understanding of the people's capacity. I could preach more "marama" (or clearly) to them, if I had more practice in words. The Holy Communion was administered to about 100 men and women (equally divided perhaps). They kneel or squat in rows, and do not come up to the table, and I observed the practice had been to administer it to whole rows at once. There is a certain amount of reason for this (apart from the necessity of getting through the service in moderate time, when one man has to administer in both kinds) in the symbolizing more the Communion of Saints; but it is a loss to the feeling of personal and individual religion, and the communion of each one soul and spirit with Christ, who died "for thee."

In the afternoon we had a family English service, at which I preached again on the Second Lesson, Heb. v. 7:—on the tears of Christ thrice shed, and the three lessons that Missionaries may learn from them; the care of their own household,—of their Church, and their own branch, diocese, or district,—and of the whole heathen world. Generally speaking, at home in England men are disposed to care for their own immediate interests, and to neglect duties that lie beyond their parish, or the diocese, or at best the National Church—such as the propagation of the Gospel abroad among our own emigrants, our heathen fellow-subjects (as in India), or our heathen brethren in other parts. The danger to the Missionary is either the same—to neglect his charge, or to injure the cause by promoting his own family interests at the expense of the means of his influence over the native,—or

else to neglect his own children and family, and devote all his time and thoughts to his mission work.

In the evening we had another Maori service, at which Mr. Ashwell preached. With a few English psalms and hymns nicely sung by his Maori girls in the evening, at home, the day ended, being anything but a Sabbath or day of rest to the clergyman, whatever it is to the laity. Not that there is much difference in this respect between a Missionary abroad, and his brethren in the ministry in large parishes at home. Probably the fatigue of the English Clergy is greater than that of the Missionary, if the latter has been long in the country and knows the language well. But to a new comer, and one but partially acquainted with the language, the effort to preach an unwritten sermon, (for no one ever reads a sermon to the natives, they would all fall asleep in five minutes), and to catechise them, and find out how much they understand of what you say, and how much you understand of what they answer, is a great physical and mental exertion. But many a man can preach a good sermon to the Maoris, who could not string ten grammatical words together in his own language, and, perhaps, could not write a passable sermon for an English congregation.

Monday, April 10th.—I attended the morning school and examined the classes in Scripture. At Maori schools, men, women, and children of all ages attend, and the elders learn a great deal from the young, as has been often said is the advantage of catechising in churches at home. The effect of all the pains and kindness taken by these good people, Mr. and Mrs. Ashwell, is as visible to the eye as it is in England, where the bright intelligent faces of children at school are in marked contrast with the dull and unmeaning looks of uncared for, unruly urchins.

Tuesday, April 11th.—My companion and I crossed the river, and mounted horses for Otawhao. We thought we might return by water and see the scenery of the Waipa, and so we went across the great plain from here to Maunga Tautari, a series of low clay hills, flats, and swamps, covered with rich volcanic soil, admirably suited for all kinds of agricultural purposes; as the crow flies (or rather would fly, if he were, which he is not) is twenty miles from Taupiri to Otawhao. The road round these swamps is forty, and the river is sixty. One of the native teachers accompanied us to bring back the horses—he was a very quiet old gentleman, but acute, and could take in an idea quickly enough. For instance, I asked him the name of a mountain on our left, towards the Thames and the East, and he said it was Mount Aroha (Love), and that it was very steep and difficult of ascent, because of the water-courses. I asked him if he knew any other mountain of love that was difficult of ascent. He said he knew of one that was difficult for the “natural man,” but easy and pleasant to the new creature. He readily caught at the idea of the streams of water, that make the actual mountain difficult, making the spiritual hill easy; and the analogy was the more marked in Maori, because the Maori word for Holy Spirit is one that means “two waters.” The alliteration would have delighted St. Augustine, “Ma te wairere ka pakeke ai tetahi—ma te Wairua ka ngawari ai tetahi.” “The streams make the one difficult—the Spirit makes the other easy.”

We accomplished our twenty miles to Waiketo by sunset, and crossed the river again to a little village called Kiri-kiriroa, where we expected to find our baggage, a native teacher having promised to carry them up the day before in his canoe—but he had unfortunately gone on with them to Mr. Morgan’s,* at Otawhao, and so had left us without food or clothing. 1

* Rev. J. Morgan, sent out by the *Church Missionary Society* in 1832.

told the natives our plight, and immediately one man named Athanasius, (and not altogether unworthy of the name), said he would take care of us. I went to church for service before it got dark, as they had no candles. Luckily I knew most of the prayers by heart, and so got through it, and then held a sort of catechising lecture, at which (as of yore, when I was a boy at Eton) only *one* person knew anything, and the rest depended upon him for their answers. All people acquainted with the state of knowledge and the character of the natives, are agreed that sermons do very little good unless the subject is afterwards thoroughly catechised in and out of them. On my return from chapel, our friend Athanasius, who had got ready the fire and kettle beforehand, brought out his supplies of potatoes, which are very scanty everywhere this year—but he gave us his all. We found some tea in an old Raupo house of Mr. Ashwell's, where he sleeps when he visits this district, and so we fared right well on Maori hospitality.

My companion told stories of his travels, and I translated them for the company. We soon withdrew to sleep in the Raupo house. Just before, I had seen a young man enter the hovel with a mat, and leave it there without saying a word—nothing could exceed the delicacy of the way in which this man, unasked and unknown, (as he supposed), laid his own mat for s in the native house. The natives here, as at Auckland, (and elsewhere I believe,) have the very worst character for covetousness and rapacity, and, sure enough, one of the neighbors made me pay five shillings for the use of a kopepa (or skiff for two) on my return. But nothing could exceed the kindness and hospitality of the Kiri-kiriroa people. Next morning again we found breakfast prepared for us after service, and a damper of ample size given us for our journey. We had sent back the horses over night, and now walked over just the same kind of country as we had ridden the day before.

The chief object of my journey was to open the new church at Otawhoa (Mr. Morgan's nearest native settlement). It is a large handsome wooden church, with tower and spire, built for about £300, of which the natives gave £150, besides all the timber, and labor of felling the trees, and drawing them to the saw-pit, and thence to the site of the church. The *Church Missionary Society* gave £100, and English friends of Mr. Morgan's at Auckland, &c., made up the rest. It will hold about 250 persons. This has been built, of course, by English carpenters. Mr. Ashwell's, at Tukupoto, is the largest native built church I have seen, and that, perhaps, is more interesting in some respects than this, because one could see there the best style of native architecture. It is about 150 feet long, built much in the same sort of way that an out-house for carts, &c. is built in England; that is to say, a frame work of large posts, at ten feet distance from one another, and about fifteen feet high, and the roof timbers in the same way, tied to a long ridge pole; and all the interstices filled up with reeds and fern stalks, beautifully arranged and plastered. All the posts are painted in arabesque patterns with native dyes, and the different colors of the reeds and ferns present a very bright picture to the eye. Of course, this will not stand very long; while the Otawhao church will last sixty or seventy years, unless an earthquake comes and knocks it down. But these are much less frequent here than they used to be, and are travelling to the south.

On Thursday morning, I examined Mr. Morgan's school, which mainly consisted of half-castes. He had about fifty half-caste boys and girls under the old regulations. When the Government gave the Bishop £800 a year for education purposes in this northern district, the Bishop divided that sum between St. John's College: St. Stephen's native girls' school, near Auckland; Mr. Munsell's school for native boys and girls, at Waikato Heads;

Mr. Ashwell's native girls' school; and Mr. Morgan's half-caste school. But this year the imperial grant ceased, and the new régime came into operation, by which £3,500 a-year are given for religious and educational purposes, for the benefit of the natives of the Church of England throughout the whole land, (and an equal sum for the Roman Catholics and Wesleyans together). This has fallen rather hard upon Mr. Morgan, as no provision is made for half-caste schools, and he has had to dismiss half his numbers of the Anglo-Maori race, and to take in Maories instead. He has some very nice half-caste young women, but the school is not so satisfactory as that at Tukupoto, for the simple and obvious reason, that in the latter case, Mr. and Mrs. Ashwell are their own schoolmasters, while Mr. Morgan has a paid English master and mistress. But, then, Mr. Morgan does much more in general missionary work than the other people, and has advanced his district in cultivation far beyond any part of the northern province, and perhaps almost on a par with the Otaki district, under Archdeacon Hadfield. It is almost impossible for any one man to do both works thoroughly—to keep school and attend much to the older people, unless he has grown up sons and daughters who would help him. No paid teachers are a substitute for the laborers of love. Very soon Mr. Morgan's people will be so far settled in agriculture and general industrial pursuits, that he will be able to pay more attention to his school. And here it must be observed, that he is not making civilization his primary work, and ministerial duty his secondary. But his civilization plans have had a most direct and important bearing on his ministry, in this way:—While the natives were pursuing their old modes of life, and growing nothing but potatoes, they soon wore out the land, and had to go further and further away from the Missionary's central station. Consequently, he found himself likely every day to have greater difficulty in collecting his people and visiting them, and himself getting older and less able to do the work. He, therefore, induced them to grow cereal crops, and build mills, and so has fixed them round himself, and has every prospect of being able to visit his people more easily when he is old, than when he was a young and active man. All his plans have met with the greatest opposition, and been called secular and unspiritual, and so forth; but he has persevered, and reaped his reward. I pointed out to him for his comfort how John Williams, the martyr of Erromango, was in like manner discouraged and reproached, but how he persevered.

Good-Friday, April 14th.—On this day the church was really opened for Divine Service, but Easter-day was the great gathering from all the country round. On Good-Friday, only the people of Otawhao itself attended.

I preached on St. John xix. 26, 27, the words from the cross, our Saviour's dying care for His Church and His disciples; and I applied the thought to the particular occasion.

I had a good opportunity of seeing to-day, with what childlike docility the people obey any sensible and proper rule (or "tikanga," as they call it). On their first coming into the new church in the morning, the novelty and strangeness of the scene made them all crowd up in confusion to the chancel steps; I suggested that the native teachers should each take their own party, and put the men on one side, and the women on the other, leaving a space in the centre; and that they should sit near their own people, and keep order, and march them out of church in their regular turn, instead of letting them scramble out. In the afternoon service it was all done as I suggested, and on Easter Sunday the whole thing was as reverent and decent as could be wished. I fancy that many an English clergyman will envy his Missionary brother the ease with which such an order was intro-

duced. Why, it would take six months talking to people, and occasional allusions in sermons, to get anything of the sort done. But let this people once see that the thing you propose is right and sensible, and they act upon it. I had another instance of the valuable influence exercised over them by a good native teacher. There is an old man living at Otawhao, named Solomon. He is quite blind, and has been so for many years. He was once a great fighting chief, and is one of the fertilizing volcanoes the Bishop spoke of; for all his zeal had been of late years directed towards evangelizing his countrymen. He is sometimes to be met at night walking over to teach at some distant village; a few years ago he was able to do much more, now he is old and infirm. His appearance is most striking—a fine, intelligent, and peculiar amiable expression of countenance, with a clear voice that is heard all over the church, as he leads the responses, which (with many of the Psalms) he knows by heart; long white hair and beard, and a row of large white teeth very prominent; and then his dress is so becoming,—the Governor gave it to him, a neat blue cloth blouse, and trowsers, and cap to match, and there he stands erect with his long staff. But to return to my subject. In the afternoon English service, a huge Maori came into church, and flung himself down at the door at full length, just as if he was in his own kainga. I stopped the service and beckoned him to get up, which at length he did, and rolled himself out in no very good humor. On coming out of church, I found this man waiting for me, and a lot of others not much better looking, and intending, apparently, to attack me for turning him out of church. Accordingly I opened upon him, and asked him how he came to mistake the House of God for a mere lounging place and sleeping house. He began to make some reply, when old Solomon, hearing a talk, came up and asked what the matter was. I told him what the fellow had done, and he gave sentence in the emphatic language, which so invariably follows any sound rule of ours, “E. tika ána tan,” “Your word and deed is right.” And the whole party seemed quite satisfied, the man himself re-echoed the words, and we parted very good friends.

On Easter even, I went with Mr. Morgan to visit his neighboring Kainga Rangiaowhia, about four miles off. It certainly did astonish me to find myself all of a sudden transplanted to a civilized English-like community, as far as outside appearance went. First there was to be seen a large Roman Catholic chapel, and preparations for a much larger Church of England chapel, the timbers of which the natives felled, and got sawn by English sawyers, and brought a distance of ten miles to the site. Then I saw houses in every direction, surrounded by a pretty fence of peach trees, and a cart, a horse, and a plough, as a matter of course, at every two or three hundred yards. There were young men in European working dress, not idling and smoking about the place, but carrying off a winnowing machine to their rick; others, in all directions, plying the flail, and thrashing out wheat to take to Auckland. There were 150 wheat stalks to be seen from the highest point of the village, and they will bring 15,000 bushels of wheat from their settlement alone, consisting of 400 people. Close by was a mill, built five years ago, at an expense of £250, and now they are building another, at £350, on the other side of their property. Though the Scoria millstones of the original one work very well, yet they cannot believe that anything Maori is so good as Pakeha stone, and they have sent for two large millstones from France, the expense of getting which altogether cannot be less than £50.

I was much amused with a trait of the practical character of this people. Just outside their kianga there was a swamp to cross, and they had filled up a part, for carts to go over, with the logs of their old stockade, carved as

they were with heads of demons and their enemies. Other people cast their false gods to the bats and the owls, these turn them into bridges, and almost literally convert their swords into ploughs: for the stockades, which had been their defence against their enemies, are now used as tramroads for their farm produce.

Easter-day, April 16th.—We had a full congregation from all the country round, and 120 communicants. I preached on St. John ii. 19, 21, which of course admitted of an easy application to the new church as well as to the great Easter festival. There was a considerable offertory for the completion of the church, so that, altogether, it was a day to be remembered with thankfulness. In the afternoon I baptized four adults, and Mr. Morgan five children. By this time I had quite lost my voice, and went home to bed in a shivering fit, but I was restored by taking some sudorifics, and next morning, finding it impossible to get a canoe for love or money, I started off for *Kiri-kiriroa* again—got there by sunset—had to pay 5s. for the use of a skiff, which held two people properly, and now had to hold four and our baggage, and went down the *Waikato* in perfect darkness, expecting every minute to knock against a sunken tree or rock in the middle of the river, which we only escaped by the natives listening very attentively to the sound of the waters, and avoiding any quarter whence they heard a rushing sound proceed. I was thankful to get to *Taupiri* again, at eleven o'clock at night, with a dry skin and no mishap. The next day it began to blow up for a gale, and I could not persuade the natives to take me down the river in the canoe. They met me with one of their proverbs, "*Waikato horo pounamu,*" "*Waikato has swallowed many a man's ear-ring.*" And I was glad afterwards that they would not go, for it rained very violently all night, and I should have been out in it. The next day we started late, and, in spite of all I could say, they got me to *Pokeno* swamp in the dark. Unluckily I had left my paddle behind; if I had had that, I could have kept them up to their work. The consequence was, I had to start off in a night so dark that I could not see an inch before me, and tried to reach an Englishman's house, two miles off, where a light was visible. But there was a wood to pass, and of course we soon lost our track. The men told me to stand still and they would look for the path; in about a quarter of an hour one called out that he had found it, and I made my way to him through the thick undergrowth. By some wondrous faculty, the clever fellow actually led me half a mile more through the thick forest, where I could not see him, but held hold of his kit; he said he felt his way with his hands and feet, broken sticks and fern told him he was on the right path. Having got me to the edge of the first forest, and having lost sight of the Englishman's house, I determined to go no further, and so we lit a fire, and cooked our bacon, and had our service, and slept soundly. There was very little rain fell in the night, and only one mosquito buzzed about me, and him I caught. I was very ill with cough and cold before, but this homeopathic remedy of sleeping out all night, near a damp forest, set me up, and I walked next day twenty-seven miles, with a good share of my baggage on my back, and eight miles over the stumps of trees in the forest. Englishmen keep looking about them in these grand forests at the birds and the trees, and the lights and shades, and consequently catch their feet in the supplejack and fall. I did this repeatedly, but nothing worse followed than being left in rags and dirt; and the parasitical creepers hang down about you like bell-ropes, and as you touch one it brings down a pelting storm of rain-water, like a shower bath. But it was a glorious day, and I reached home safe and sound on Friday morning early.—*Deo Gratias.*

INTELLIGENCE.

ATHENS.

*Letter from the Rev. Dr. Hill.**“ATHENS, December 31, 1854.*

“I DOUBT not you will be gratified to have, under my own hand, a confirmation of what you may already have heard through other channels, that the Lord has been pleased to raise me up again, after so long a season of grievous and dangerous illness. Since Mrs. Hill wrote you, in November, I have slowly, very slowly, been regaining strength. Never was a convalescence slower than mine has been. But at length, through God’s blessing, I am able to sit up all day, to walk to my study, and to indulge myself a little in the luxury of reading and writing. I have not yet, however, ventured to go to Church, having, in fact, not yet ventured out of doors, except once or twice in a close carriage. But on the last Sunday in Advent, I assembled in my study, which is a very large room, about thirty of my friends, all belonging to my congregation; and after Divine Service, I preached to them a sermon, in reference to the recent public and private calamities. You are no doubt aware that the cholera, which appeared two days after I was taken ill, made frightful ravages during the six or eight weeks it was permitted to visit this city. The greatest distress prevailed. One-half—some think a larger proportion of the population—abandoned the city at once. A perfect panic seized the minds of every one. Officers of state, physicians, judges, as well as the people of a lower class, fled, not knowing whither to go. For several days there was nothing to be procured for love or money; and the government had to make incredible exertions to obtain a supply of food. Many of my oldest and most intimate friends among the Greeks died, and two families of my own congregation lost each a member. Of all these horrors I was kept profoundly ignorant, until a very short time ago, when the facts were gradually communicated to me. Mingled with my sorrow for the afflicted, and my sympathy for the sufferings of thousands who were driven away

or fled without means or shelter, was a feeling of deepest gratitude to God that, during all that long and anxious period, no plague came nigh our dwelling. Our family was wonderfully preserved, for there was scarcely a house where some one did not sicken.

“ The anxiety of Mrs. Hill during all this distressing period was intense, having so great a responsibility as a family of thirty and upwards, and the sick bed of her husband to watch beside. For forty-five days and nights she never left my room but for a few moments; and during part of that time, it appears, I was not expected to live. At length she herself fell ill, from fatigue and anxiety; but God was very gracious to us, and in ten days she was able to be about again. It was also a source of gratitude to God that, during all these scenes of distress without, I had, as it were, been ‘hid in a cleft of the rock,’ safe, at least, from exposure to the cholera; for I must needs have been actively employed, had I been in my usual health.

“ On all these accounts, I thought it fitting to bring before my little congregation, on meeting with them for the first time after an interval of nine weeks, the goodness and the severity of God; to lead their minds to acknowledge God’s hand in all these things; and to warn them of the necessity of making a proper improvement of such visitations. My text was from Revelations, 3d chapter, 20th verse:—‘Behold I stand at the door and knock.’ There was deep emotion throughout the little congregation. Indeed, I never saw an assembly more moved. It was with the utmost difficulty that I got through with this affecting service, during which I was obliged to rest several times. With the preparation of this discourse and the emotions it called forth, and the meeting of my affectionate friends, (for all my congregation are my most intimate friends, and most of them our daily companions,) and the previous service, and the delivery of my discourse, I was completely overcome, and for three or four days I feared a relapse. However, before the next Sunday I was so far recovered that I again assembled my little flock in my library, and preached to them a sermon adapted to the close of the year. I have not felt so much fatigued as on the preceding Sunday,

and trust that on the next Lord's Day I shall be able to meet my people in the House of God and administer the Lord's Supper.

"January 3d.—I thought it better to leave off rather abruptly, than fatigue myself more. But I now add some lines to say that I have, for the last three days, been gaining strength wonderfully. Through the goodness of the Lord, on New-Year's evening I held a thanksgiving meeting, which was a most interesting one, I assure you. Besides my own family, (not a few,) we had the aid of the Rev. Mr. Arnold, one of the excellent of the earth.

"The Rev. Dr. King, whom I also invited, wrote me an affectionate note, expressing his sincere regret that he did not know of my intention earlier, as he would be prevented by friends coming to spend the evening with him. Some of our neighbors joined us, and our parlor was quite full. Our exercises were simple, but impressive. I read the 77th and the 116th Psalms. After singing the appropriate and beautiful 11th Hymn of our collection, I recounted all the goodness of the Lord to myself, during my illness; and referred to His distinguishing mercy towards those present, preserving them and their families during the late calamity. After prayers, the Rev. Mr. Arnold read, at my request, the 5th chapter of 2d Corinthians, upon which he made some comments, and then offered a very impressive and fervent prayer. Then, after singing a few more hymns, and suitable remarks, I closed our solemn meeting with prayer and the blessing. The remainder of the evening was spent in cheerful conversation; and in this manner we commenced the new year—'with God'—as we closed the past eventful one—'with God.'

"I cannot forbear recounting to you a pleasing incident growing out of the late sad events. It was natural that the parents and guardians of the pupils under our roof (all the public schools, and our own, too, were dismissed immediately, by order of government) should be uneasy, and some of them residing at a distance sent for their children. Only three, however, were removed. The father of one of our youngest pupils, being about to leave the city, with all his family, came to ask for his

little daughter. She is a remarkably quiet, and, to all appearance, rather a dull child. When her father told her he had come to take her to the country, on account of the cholera, she said to him, 'Father, I would rather stay here, for God is here, and He is as able to protect me under this roof as in the place you are going to.' The father was exceedingly struck with this unexpected reply, and said, 'God forbid I should insist one moment longer. I leave my child with the perfect assurance that she will be safe under this roof;' and he went away weeping for joy. Nor is he by any means a pious man; but the remark of the child fastened itself upon him immediately; and who knows but it may be, through God's grace, as 'a nail fastened in a sure place.'

"Another very pleasing incident I will relate, but very briefly. After all danger was over, Mrs. Hill called all her little family together, and related to them the goodness of God in preserving them all from sickness and death; and suggested that they should each, from the youngest to the oldest, put down on paper how much they would give to the relief of the poor widows and orphans that this sickness had made, for a thank-offering to the Lord. They readily embraced the idea, and the sum collected from all in the house, including the lowest menial servant, was \$72½, (drachmas 435,) which I sent a few days ago to the Venerable Archbishop of Achaia, (Missael,) who resides here this year as one of the Synodical Bishops."

AFRICA.

MONROVIA.

Extract from a letter of the Rev. Alex. Crummell, dated Monrovia, Nov. 11, 1854.

"We have great cause for thankfulness to Almighty God for His favor, His mercy, and His love. Our School (and Sunday-school) is in an unusually successful progressive state. Unfortunately our male teachers are few in number; and, therefore, both Mr. Greene and myself are obliged, besides our other duties,

to attend Sunday-school twice every Sunday. Every week we have an increase of scholars in attendance. Last Sunday afternoon forty children were in attendance. On Monday afternoons at 4 o'clock, we always gather our little ones together for catechising.

"Here, also, we see a regular increase. They assemble at my residence, and their improvement in manners, and their advancement in acquaintance with the Catechism, and Scriptural proofs thereof, would please any pastor. We have no part of our work more pleasing and encouraging, than our work among the little ones of Christ's flock.

"Our Church attendance increases regularly as well as our members. No month passes without some little one baptized into the fold, and some new adult added to our list of members. The 29th and 30th of October were two 'high days' with us: the former, the 20th Sunday after Trinity, completed a year since we commenced, i. e. since we commenced services at 'Trinity Church,' 20th Sunday after Trinity, 1853; we celebrated our first anniversary on the same Sunday, 1854. Mr. Greene and myself preached on the subject, morning and evening. In the morning, celebrated the Holy Communion. On Monday morning, 30th, we again held service, celebrated the Holy Communion, and then went in procession to the place, where we are building Trinity Church, and I laid the corner stone thereof, with appropriate services. I delivered an address on the occasion. As you may judge, the event caused much interest and excitement, and the whole town was moved thereby. On Wednesday, 2nd October, we celebrated the anniversary of our Sunday-school. The children assembled at half past ten o'clock: prayer, reading of the Bible, singing, catechising the children, and addresses by myself and assistant, and three other gentlemen, were the exercises of the morning; after which the children walked in procession to my residence, where they had lunch, and then spent the afternoon in play.

"Mr. Bass, the young communicant of my Church, has succeeded in erecting a thatched building, and last Wednesday commenced his school with 12 scholars, Thursday 13, Friday 14, and he has the promise of six more. He commences lay-

reading Sunday after next. I think Virginia is a field of much promise.

“When Bishop Payne was here last October, he said he saw the need of immediate effort to erect a Church edifice for the church people of this town. For this purpose he gave us a donation of \$500, requested me to write to several parties in the United States, and to push on in our efforts, so that the walls of the Church might be up, and the roof on, during the present dry season. In compliance with these orders, I wrote to a few clergymen, asking their interest in our undertaking, and having no plans given me by the Bishop, I got a friend in England to obtain for me the necessary drawings for a Church.

“We have received a very neat and handsome model for a Church, achitectural in style, a small tower on one side in front, a recess for the chancel, dimensions 55 × 75 feet, that is the body of the Church, three buttresses on either side of the Church. The number of pews will be between 50 and 60 ; and the number of persons to be seated, about 400. The cost of the building will be between six and seven thousand dollars. The site was a mass of rock ; and for weeks we have been drilling and blasting ; and the masons laying the foundations as fast as a clearance was made. Three sides of the foundation of the Church have been laid in solid rock ; and on those three sides the foundation has been carried up some three feet. The foundation of the tower, of a small robing-room, and of the chancel, is also laid. The expense thus far has been about \$160.

“It is with very great regret that we feel obliged to cease, even for a brief period, our efforts ; for our increasing growing Church needs a place of worship during the dry season ; as during the last, the discomfort will be very great in the little room we now occupy. Moreover, it seems to me wise and judicious, that here, in the Capitol, the great place of resort from every part of the Republic, our Church should make as strong an impression as possible, both spiritually and also in externals. We know of families who say that they are only waiting the completion of our Church edifice to become Episcopalians. We are, moreover, very fortunate in the selection of a site : the first rise of the hill which stretches out into a cape ; where there is no place

of worship, and which is being more rapidly settled by new comers than any other portion of the neighborhood.

"I have thought the above items might possibly be interesting to you, and, perhaps, might even indirectly, in some way, tend to the success of our efforts here to erect a Church."

CAPE PALMAS.

ADVICES from this station, to 4th December last, have been received. All were well at the station, with the exception of Mr. and Mrs. Wright, who continued still to be slightly indisposed by the fever of the climate.

The Rev. Mr. Rambo communicates from Cavalla the following: "The Lord be praised that our work continues interesting and encouraging. Besides several adult natives and scholars lately baptized, others are serious among the natives in the villages."

MONROVIA.

THE following letter from the Rev. Robert Smith, dated December 19, 1854, communicates the very gratifying intelligence, of the safe arrival at that port of the Missionaries, who sailed from New-York, in the Estelle, on the 25th October :

"By an English steamer that is expected in this port hourly, I send you the gratifying intelligence of the safe arrival of the Estelle, and all of her passengers. We anchored in this harbor last Sunday morning, after a voyage of 51 days. Our passage, you perceive, has been a long one, and it has also been a tedious one. For the first twenty-five days we were hindered by strong head winds and storms, and for the last ten days by calms. But we have surmounted every obstacle, and are here in good health and spirits. Miss Alley was a great sufferer during nearly the whole voyage; but for a week or more past her health has returned rapidly, and she is now quite well—much better than when she was in New-York. There is every probability that she will fare as well in this climate as any of our Missionaries. Mrs. Payne was not perfectly well during the latter part of the voyage; but she is now quite so. My own health is excellent. We had public worship every Sabbath morning after the storm

had been passed, and morning and evening prayers, besides occasional prayer-meetings. And I am happy to inform you that we have enjoyed very cheering tokens of the special presence and gracious operations of the Holy Spirit. Several of our party, we have good reason to believe, have passed from death unto life; among whom are one of the officers, and two other of the ship's company: professing Christians, who had grown cold, and well nigh abandoned their hope in Christ, have been quickened, and all, I believe, have felt a new impulse heavenward. We have found the captain a very accommodating officer. Our Methodist fellow-passengers have been profitable companions; and altogether our time has passed agreeably and profitably.

"And now we are in Africa—we all thank God. We have no desire to return to our dear, *dear* fatherland. We love her—O how well! But God forbid that we should ever be willing to abandon a post of duty so manifestly assigned us by the head of the Church. We are happy in our present situation; and we expect to be still more so when we get 'home.' I have been on shore twice. Yesterday and to-day I called upon his Excellency, the President of Liberia, in company with that very agreeable gentleman and officer, Capt. Whittle, of the United States ship 'Dale.' I called yesterday on Rev. Mr. Crummell also, having been visited by him on board the 'Estelle.' He is very well, as also his colleague, Rev. Mr. Greene. I was favorably impressed with their intelligence. Trinity Church is going up slowly, that is, the foundation is being laid. The situation is a very agreeable one. They were blasting rocks when I visited the foundation of the Church. But when I thus speak, you must understand that none of the workmen were to be seen, and the blasting consisted of building a small fire on a solid mass of rock, by which fissures are said to be made, and the fragments are then taken out. Mr. Crummell speaks very encouragingly of the prospects of his rising Church; and I have heard him favorably mentioned by one or two of his parishioners. To-day I visited the Legislature, which is now in session. To-day the President delivers a message before his Legislature, and it is such as all of his public efforts are, straight-forward and excellent. He is a true man, admirably qualified for his position, which I am sorry to hear he will not continue to occupy.

"Everything looks strange, and nature doubly deeply interesting. We shall be here, probably, till next week. Letters from Cape Palmas, awaiting us, report all well. Mr. Horne has joined the host of the white robed before the Throne. The precise time of his death, I have not learned. The news was very recently brought by his brother. When we reach Cape Palmas you shall hear from me again."

CHINA.

SHANGHAI.—From this station, a short note from Bishop Boone, dated 18th Nov. last, contains the following paragraphs:—

"An English war steamer leaves this to-morrow for Hong-Kong, touching at Ningpo, and may get down in time for the mail, so I send you a line. Mr. McLane and Sir John Bowring have returned from the North, having had an interview with an Imperial Commissioner. Nothing was done; the Chinese requiring time for the due consideration of the startling propositions submitted to them. The Emperor has promised to send an Imperial Commissioner to one of the four ports, with full power to treat.

"The Imperialists they met near Peking, assured him that the rebels in that quarter had been defeated on all sides, and that the rebellion would soon be put down. But little confidence is to be put in such statements; there can be no doubt, however, that the rebels have been repulsed in the North.

"In and around Shanghai, affairs have undergone no change since I last wrote. The rebels in the city, it is thought, are getting short of provisions, and will soon have to give up; a consummation devoutly to be wished for.

"Mr. Keith is much better, being able to resume his duties again. I am sorry to say, Mr. Points is looking very delicate indeed. I suffer, as heretofore, from the changing of the Monsoon.

"Mr. Nelson and Mr. Points have gone this morning on a short excursion up the river, with some officers of the *Vandalia*. The ladies are all well."

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from Jan. 20, 1854, to Feb. 20, 1855 —

Maine.

Bangor—St. John's, S. S., Chi. 20 00
Gardiner—Christ 34 00
Portland — St. Stephen's, Ep.
col., \$15; S. S., \$15, Af. 30 00 84 00

New-Hampshire.

Portsmouth—St. John's 45 50

Vermont.

Arlington—St. James's 15 00
Hydeville—St. James's 5 74
Randolph—Grace 4 15
Wells—St. Paul's 2 26 27 15

Massachusetts.

Ashfield—St. John's 6 00
Andover—Christ, Ep. coll., \$24;
Mrs. B. H. Punchard's ann.
sub., ed. Af., \$20 44 00
Brookline—St. Paul's, by Rev.
Dr. Stone, from monthly off-
erings, \$118 75; S. S. ed.
Af., \$71 12 189 87
Northampton—St. John's, add'l. 1 00
Pittsfield—St. Stephen's 40 00
Wilkinsonville—St. John's 10 40
Woods Hole—Messiah, ed. Thos.
B. Flower, Af. 20 00
Worcester—All Saints', S. S., ed.
Af., \$20; Chi., \$10; Af.,
\$10 40 00 351 27

Rhode Island.

Bristol—St. Michael's 25 00
Pawtucket—St. Paul's, Adeline
Bowers 2 00
Providence—St. John's, Epiph.
coll., of which \$50 for Mrs.
Hill, Greece, gen. purposes
of that Miss., \$256; S. S.
morning, ½ Christmas off'r,
\$23 08; S. S. col'd. do. do.,
\$3 74 232 84
St. Stephen's, part of Epiph.
coll., Gr. M. 38 00
Westerley—Christ, \$30; S. S.,
Af. ch'd, \$20 50 00 397 82

Connecticut.

Branford—Trinity 21 00
Bristol—Trinity 21 00
Canaan—Christ, ½ 2 50
Danbury—St. James's, Af. 6 70
Hartford—Christ 88 37
St. John's 90 50
Middle Haddam—I. H. Taylor,
Esq., Af. 25 00
Middletown—Christ, from a few
members, Af., \$3; Mrs.
Hill's sch., Athens, \$3;
Gen., \$5 75 11 75

Monroe—St. Peter's, ½ 3 00
New-Haven—Trinity, Af., \$5;
Gen., \$65 70 00
Do., Miss Crittenden, ½-yearly
donation, ed. Af. 10 00
New-Milford—St. John's 10 00
Norwich—Christ, S. S., ½,
Christmas off'r 4 00
Plymouth—St. Peter's 13 00
Portland—Trinity 28 00
Ridgefield—St. Stephen's 15 00
Salsbury—St. John's 5 00
Seymour—Union S. S., ed. Af.,
\$20; Gen., \$10 30 00
Sharon—Christ 5 00
Stamford—St. John's 40 10
Trumbull—Grace 3 00
Christ 2 00
West-Haven—Christ 3 80
Watertown—"A Friend to Mis-
sions," ½ 5 00
Windsor—St. Gabriel's, ½ 6 00 529 72

New-York.

Astoria—St. George's, \$25; S.
S., \$20 45 00
Brooklyn—Christ, \$200; add'l,
from Miss P.'s school, \$7. 207 00
(South)—St. Paul's 14 28
Canton—Grace 9 00
Copake—St. John's in the Wil-
derness 2 00
Fishkill Landing—St. Anna's,
\$27 83; S. S., Chi., \$6 75 34 58
Mrs. Joanna Mesier, Af. 10 00
New Brighton, S. I.—Christ 60 20
Newtown, L. I.—St. James's,
Chi. 31 00
New-York—St. George's 800 00
"A Lady," through a mem-
ber of the Dom. Com. 1000 00
St. Mark's, Mrs. Helen Stuy-
vesant, Af., \$100; Chi.,
\$100 200 00
St. Paul's, add'l, Af. 1 00
Incarnation, by C. S. Bourne,
Esq. 88 37
St. Peter's, Gen., \$96 87; Af.,
\$15 25; Chi., \$50 112 62
Ascension, ann. coll., spec. for
Greece, \$50; Af., \$58; Cape
Palmas, \$20; sup. Anne
Glover, \$20; Chi., \$20; For.
Missions in general, \$644;
France, \$2; in all, \$814; un-
appropriated, ½, \$1215 36 2029 36
Do., Juv. Mis. Soc., ann. cont.,
Greece, \$25; Af., \$25; Chi.,
\$25; S. Am., \$5; General,
\$17 50; for sending CARRIER
Dove to Sunday Schools
which do not now subscribe
for it \$30 127 50
Do., from two little girls 10 00
St. Luke's, by Rev. Mr. Parker, 12 00
Peekskill, St. Peter's 6 00
Philipstown—St. Philip's Ch. in
the Highlands 10 00
Poughkeepsie—Christ, special,
for Af., \$5; Gen., \$50 05 55 05
Waterford—Grace 9 00

Miscellaneous — "A Churchman"	2 00	
P. E. Orphan's Home, Chi., by Rev. C. H. Halsey	1 00	
"A friend of the cause"	5 00	4881 96

Western New-York.

Buffalo—Trinity, Af.	15 00	
Fulton—Zion	1 60	
Ithaca—St. John's, S. S. Christmas gift, Af.	10 00	
Manlius—Christ	1 50	
Mount Morris—St. John's, Af.	176 00	
Oswego—Christ, S. S. Christmas gift, Af.	18 63	
Palmyra—Zion, Af., \$5; a Parishioner, \$5; S. S. Christmas collection, Af. \$6	16 00	
Rochester—Trinity	100 00	
Syracuse—St. Paul's, Af.	34 23	
St. James's, Af.	2 00	
Utica—Grace, ed. "Geo. Leeds," Af.	20 00	394 96

New-Jersey.

Elizabethtown—St. John's	28 33	
Christ	54 52	
Madison—Zion, by C. C. H., Af.	2 00	
Morristown—Ch of Redeemer, a lady	1 00	
Mount Holly—St. Andrews	20 00	
Multica Hill—St. Stephen's, \$4 50; S. S., \$3 50	8 00	
Newark—Trinity, \$30; S. S. Christmas off'gs, \$20	50 00	
Princeton—Trinity, C. S. O., \$20; sundry persons, \$15, for Trinity Ch., Monrovia	35 00	
Rahway—St. Paul's	7 00	205 85

Pennsylvania.

Berks Co. — Morgantown, St. Thomas'	6 50	
Birdsboro'—St. Michael's	5 00	
Bloomsburg—St. Paul's, add'l, from a communicant	1 00	
Germantown—Christ, a member	20 00	
Harrisburg—St. Stephen's, Infant S. S., Af.	5 30	
Holmesburg—Emmanuel	22 06	
Lancaster Co. — Churchtown, Bangor Ch.	33 50	
Morlatint—St. Gabriel	5 00	
Muncy — St. James's, Mrs. H. Montgomery, Chi, \$1; Af., \$1; Miss Anna Shoemaker, \$2	4 00	
New Milford—St. Mark's	4 00	
Philadelphia—Grace, Male Sch., ed., under Bp. Payne	200 00	
Atonement, two little girls, 73c.; Cavalla Messenger, 4 copies, \$2	2 73	
Advent, for Bassa Cove	50 00	
St. Andrew's, Miss Soc., \$511 7; Leighton and Bishop Heber Scholarships, in High School, African Mission, 5th and last annual payment of two ladies, \$150; African M., from male S. S., \$104 7; China, \$85; two Fem. Scholarships, Chi., \$50; ed. Alethea Stevens, China, from Infant School, \$25; Af., two donations, \$20 and \$25; Gen., \$2	1002 14	

St. Luke's	337 27	
Christ	55 00	
Ladies' "Female Orphan Asylum at Cape Palmas' Society," by Rev. Dr. Newton	500 00	
St. Paul's, Miss. Assoc., Chi., by Rev. Dr. Newton, \$60; S. S., Chi., \$100; a member, Af., \$20	180 00	
Ch. of Messiah, (Port Richmond)	6 28	
St. Jude's, S. S. Miss. Soc., Chi.	25 00	
St. James's, a colored member, for Af.	4 00	
Pittsburg—St. Andrew's	20 00	
Pottsville—Trinity	30 22	
Pottstown—Christ	20 00	
Rockdale—Calvary, Af.	5 00	
Reading—Christ	50 00	
Towanda—Christ	12 00	
Washington—Trinity, \$7 50; S. S., \$7 50	15 00	
York—St. John's	16 25	
Wilkesbarre—St. Stephen's, Ep. coll	70 00	
Miscellaneous — Frances Carey Moore, 50c.; F. John's Moore, 50c.; Lizzie S. Moore, 50c.	1 50	
"A. C. R.," Orphan Asylum, Af.	5 00	2713 75

Delaware.

Newcastle—Immanuel, Af.	30 00	
Staunton—St. James's	18	32 18

Maryland.

Baltimore Co.—St. John's in the Valley, Rev. Mr. and Mrs. Allen	5 00	
St. Thomas', John Carroll, Esq., \$5; savings of Masters John and Charles Nich. Carroll, \$1 82	6 82	
Baltimore — Christ, Rev. Dr. Balch, Female S. S., Chi., \$25; Af., \$25; Male do., Chi., \$20; Af., \$20; a lady, \$50	140 00	
Grace	98 00	
William Grahame, by Rev. Dr. Johns	51 00	
St. Peter's, \$57; S. S., \$34 37; a member, ed. "E. P. Messenger, Af., \$20; add'l, \$18	159 37	
Ascension, S. S. Miss. Soc., ½-yearly payment, ed. "Rd. and Rosa Killiu," Af.	20 00	
Cumberland—Emmanuel Parish, ½	20 00	
District of Columbia—St. Alban's Ch.	8 00	
Georgia Family Miss. Assoc., ed. "James Marion," Af.	20 00	
Rock Creek Ch., ½	30 00	
Great Choptank Par.—A member, Af.	5 00	
Prince George's Co.—St. Paul's Par.	15 00	
Queen Anne and Talbot Co's.—St. Paul's Par., ½	15 00	
St. Mary's Co.—King and Queen Par., ½	7 50	
Washington, D. C.—Trinity, a member, for Miss. Sch., Shanghai	5 00	
Worcester Par.	2 00	607 69

Virginia.

Amelia Co.—Raleigh and Genito parishes	20 00	
Clarke Co.—Millwood, Christ ..	58	50
Cumberland Co.—Leighton Pa- rish, by Rev. O. Bulkley, $\frac{1}{2}$	10 00	
Fredericksburg—St. George's, Ep. coll., \$66 22; Infant S S, \$1 50	67 72	
Fluvanna Co.—Ravenna Parish, by Rev. O. Bulkley, $\frac{1}{2}$	10 00	
Hanover Co.—St. Martin's Pa- rish, "Carrier Dove Soc.," Chi.	6 75	
Lynchburg—St. Paul's, $\frac{1}{2}$, 42 77, for W. H. Kinckle, Af., \$3 55	46 32	
Martinsburg—Trinity	25	300
Matthews Co.—Trinity, support of a girl in Africa, by Mrs. R. and Miss Mc. R.	20 00	
Meherrin Parish—Ladies' Sew- ing Soc., $\frac{1}{2}$	12 50	
Norfolk—St. Paul's	32 50	
Portsmouth—St. John's, $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi.	25 00	
Powhatan Co.—Powhatan Pa- rish	38 25	
St. James'	3 75	
Richmond—Monumental	5 00	
Miss Mary M. Harri- son	2 00	
St. John's, Af.	12 56	
Roanoke Co.—St. John's	10 00	
Wheeling—St. John's	13 00	
Winchester—Christ, Chi., \$35; Gr., \$10; Af., \$31 79; spe- cial, for boys' sch., Af., \$20; S. S., Chi., \$3	99 79	519 64

South Carolina.

Beaufort—St. Helena, Af. and Chi., $\frac{1}{2}$ each	190 50	
Do. do., for poor Jews at Jerusalem	2 00	
Charleston—Grace, Af., \$20; Chi., \$30; Gen., \$165; In- fant S. S., Af., \$5	220 00	
St. Philip's, Af., \$100; Chi., \$100	200 00	
St. Michael's, Gen., \$27 85; Af., \$12 05	39 90	
Calvary, Af.	33 16	
Cheraw—St. David's	27 00	
Edisto Island—A lady	5 00	717 56

North Carolina.

Ashville—Trinity, $\frac{1}{2}$	2 50	
The Treasurer has received from the Rev. Mr. Hening, chiefly collected in North Carolina, particulars of which will be acknowl- edged hereafter	778 12	

Georgia.

Augusta—St. Paul's	36 20	
Clarksville—Chapel of Holy Cross S. S.	3 00	
Marietta—St. James's	20 00	
Mrs. E. Holbrook, for Bp. Payne	50 00	

Montpelier—St. Luke's	5 00	
Georgia Epis. Ins. — Ladies Miss. Soc., Ed., Af., \$20; — Greece, Ann., \$10, 30 00	144 20	

Florida.

Micanopy—Geo. Houstoun	8 00	
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Mississippi.

Hinds Co.—A Friend	2 00	
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Texas.

Lockhart—A Missionary's wife ..	17 00	
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Tennessee.

Knoxville—St. John's, \$35; a Family, \$5	40 00	
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Kentucky.

Lexington—Christ	34 50	
Do. Mrs. Jas. O. Harrison, Af. ..	5 00	
Miss Margaret Hodge	1 00	
Louisville—St. Paul's, S. S., Ed. Wm. Jackson, Af.	32 00	
Thomas Kennedy	5 00	77 50

Ohio.

Ashtabula—St. Peter's	5 00	
Boardman—St. James's	4 75	
Manfield—St. Stephen's	5 25	
Cincinnati—St. John's, S. S., Chi. $\frac{1}{2}$, Gen. $\frac{1}{2}$	391 11	
Christ, S. S., \$20 50; Infant S., \$10, for Chi.; do. for Af., \$20 50, and \$10	61 00	
Cleveland—St. John's	15 00	
St. Paul's	26 00	
Cuyahoga Falls—St. John's, \$6 22; S. S., \$2 78— $\frac{1}{2}$ Af., $\frac{1}{2}$ Chi.	9 00	
Dayton—Christ	10 00	
Dresden—Zion—A Lady, \$2; S. S. \$4	6 00	
Granville—Rev. J. L. Bryan, $\frac{1}{2}$ Chi., $\frac{1}{2}$ Af.	5 00	
Madison—St. Matthews—A Lady	1 00	
Mt Vernon—St. Paul's, S. S., Chi.	6 72	
Norwalk—St. Paul's church and S. S.	17 00	
Jamesville—St. James', \$10; S. S. Christmas fund, \$1	11 00	
Piqua—St. James' S. S., Miss Mitchell's class	5 00	578 83

Indiana.

Richmond—St. Paul's	8 69	
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Michigan.

Adrian—Christ	4 00	
Detroit—St. Paul's	62 68	
Flint—St. Paul's, \$24; S. S., \$1 75	25 75	92 43

Illinois.

Cass Co.—L ancaster, M. S. M.	10 00	
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Missouri.		Wisconsin.	
<i>Fayette</i> —St. Mary's, $\frac{1}{2}$	2 50	<i>Green Bay</i> —Christ	5 00
<i>St. Louis</i> —St. John's, Add'l.....	2 00	LEGACY.	
St. Paul's	15 00	Estate of late Mary Austin, of	
	19 50	Roxbury, Mass., by J. B.	
		Dow, and E. S. Rand, Esqs.	200 00
Iowa.		Total receipts, January 20 to	
<i>Dubuque</i> —St. John's, \$27 50 ;		February 20, 1855.....	13,520 83
S. S., \$2 50	30 00	June 15, 1854, to February 20, 1855	30,943 50

List of Contributions to the Cape Palmas Orphan Asylum, received by the Treasurer of the Ladies' Society in Philadelphia, since their organization, in June, 1852.

PENNSYLVANIA.— <i>Philadelphia</i> .—St.		MASSACHUSETTS— <i>Waltham</i>	5 00
Paul's Church	460 00	<i>Worcester</i>	11 47
Sunday School of same... 1650 00—2120 00		<i>Boston</i> —St. Paul's Ch.....	285 00
St. Andrew's Church	177 50	Auxiliary Society of Trinity, St.	
Male Sunday School, do	40 76—218 26	Paul's, and Grace Churches.....	213 00
Church of the Epiphany.....	252 50	Church of the Messiah.....	15 00
Grace Church.....	155 00	WESTERN NEW-YORK— <i>Rochester</i> —	
St. Luke's Church	218 75	St. Luke's Ch., S. S.....	33 00
Sunday School of do.	28 33—247 08	<i>Mount Morris</i>	10 00
St. Philip's Church	210 00	"A. V. M.," support of an orphan,	
Infant S. School, do.	8 00—218 00	for one year.....	50 00
All Saints' Church	10 00	NEW-YORK— <i>Brooklyn</i> —New-Year's	
Sunday School, do.....	25 00—35 00	offering of three friends	18 00
Church of the Advent... ..	120 50	DELAWARE— <i>Wilmington</i> —St. An-	
Sunday School, do.....	20 25—140 75	drew's Ch.....	25 00
St. Jude's Church.....	123 00	MARYLAND— <i>Baltimore</i> —Mrs. H. Wil-	
Church of Crucifixion, S. S. Class..	1 25	son	50 00
St. Mark's Church.....	2 00	<i>Frederick</i>	10 00
St. James's Church.....	4 00	SOUTH CAROLINA— <i>Charleston</i> —"An	
Sundry persons.....	3 21	humble offering from a friend"....	5 00
"A Friend to Africa," by Rev. Dr.		Grace Ch.....	68 00
Newton	100 00	St. Paul's Ch.....	10 00
"A Lady".....	10 00	Mrs. Barnwell, Mrs. C. C. Pinckney,	
<i>Kensington</i> —Emmanuel Ch....	4 00	Grace Ch.....	30 00
Sunday School	32 62—36 62	<i>Beaufort</i>	20 00
<i>Richmond</i> —Church of the Messiah....	10 00	GEORGIA— <i>Savannah</i>	10 00
<i>Churchtown</i> —Lancaster Co.....	23 00	KENTUCKY— <i>Covington</i> —Trinity Ch.,	
<i>Reading</i> —Christ Church	15 00	S. School.....	74 00
<i>Downington</i> —St. James's Ch. S. Sch.,	3 00	INDIANA— <i>Madison</i> —Christ Ch. S. S.,	25 00
<i>Honesdale</i> —Grace Ch.....	10 00	DISTRICT OF COLUMBIA— <i>Georgetown</i> ,	23 00
<i>Wellsborough</i> —Seth Payne.....	10 00		
MAINE— <i>Portland</i> —St. Stephen's Ch...	50 00		\$4,778 14